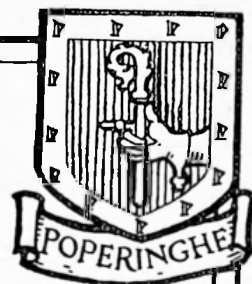


# TOC H JOURNAL



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VOLUME XIV.

NUMBER 1



## ANNO DOMINI

THERE is no such thing as a new and special starting point for Time. Time is the process by which the future becomes the past. It is always with us, and yet it is new every morn and every moment. Strictly speaking, the beginning of a New Year has no special merit or value. Yet it pleases mankind to regard it as having special significance, and I need not be logician enough to dispel the illusion, or so drastically iconoclastic as to spoil the picture. The mood in which we transfer from one year to another need not be taken too seriously. I think it was Pericles who warned the world about exalting a mood to the throne of a maxim. Nevertheless, we may exuberantly sing as the yearling bells clash corybantically in our city ears, or chime delicately through the distances of the countryside:—

*“Ring out the old, ring in the new,  
Ring out the false, ring in the true,  
Ring in the valiant, and the free,  
Ring in the man that is to be.”*

Or, with Hardy that steady saint of the sombre and the sad, sighingly sing:—

*“What of logic or of truth appears  
In tacking Anno Domini to the years,  
Nigh twenty hundred liveried thus have  
hied,  
But tarries yet the Cause for which He  
died.”*

But whether merry, meditative, or morose, the transition occurs. To our minds and especially to our imagination, it is as the closing of one ledger of Life, and the opening of a new account on the Bank of Eternity.

Scarce ever has the annual change taken place without a puzzlement arising in my mind as to whether or not, and to how many men, the importance and wonder has arisen, and dawned, that our calcula-

tion of Time is based upon an historical fact; a fact which no one has been able to evade; a fact which, in its day, was something to be ashamed of; of questionable morality, national dubiety, and of cosmic insignificance:—*The Birth of Jesus, the Galilean.* A Birth amidst the filth of a wayside stable which ended on a wayside cross betwixt two felons. A Birth, a life, a death, which, judged by ordinary measures, was either a fraud or a failure, in either case a futility. Our calendars are dated from the birth of One who gave the world no special philosophy, wrote no book, influenced no great ones, and yet, even the periodicals that fill their columns with attacks upon His claims, adjust their publication to the chronology of His Name. The very dates on our newspapers, our pay cheques, our letters of learning, our communications of consolation, our payments of just dues, and the importunities of income tax office, are all adjusted to this Life, which, if it were but ordinary, would have been forgotten long since, even though it had been loved for ever so brief a while. How did this come to be? Who originated it? Who authorised it? Who made it universal? What Council, what King, what Conqueror? To brand the centuries with a name is a something which must in fairness to our intellect be understood and appreciated. No race can be run, no measurement taken, no height attained, no depth plumbed, no space ascertained, without a fixed form, or definite starting place. All movement is relative to that which is considered stationary. A fixed starting point for the calculation of Time's passage is an obvious first necessity for a civilisation which is becoming increasingly complex and confused. History is littered with the wreckage of attempts to provide some such time

norm, or calendar adjustment point. It is plain to the most casual eye, as to the acutest business observation that one alone has conquered, one alone remains—*Anno Domini*—the Year of our Lord.

#### Some Attempts to Fix Time

Time will not permit, and mayhap I am not the person to deal (even in briefest form) with the history of these chronological attempts. Some, however, stand forth as towering peaks compared to innumerable foothills; peaks that are tinged with the glamour of romance, just as the white peaks of the Rockies are rosy with the sun that bids them Goodnight, and tells them to sleep on in the darkness of the out-of-sight. For centuries the letters A.U.C. were of importance in Time calculation. They were the Latin initials of the phrase "from the building of the city"—Romulus and Remus and the building of Rome; and from that magic year, which was the first of the era, Roman time was calculated. They possess to-day not more than an antiquarian value, (the eternal city is but a shadow of itself) and in the great sight of Time relative to the universe, they rest romantically in a region of history beyond recall.

Did it occur that Constantine made Christianity an official religion? This, by the way, is a far different thing from that inaccurate phrase "Christianised the Empire," which latter, he never did. No! he did not bring in the words *Anno Domini*, nor did he invest the years with a dignity of the Lord Christ. He gave the world those celebrated tax periods of fifteen years, relics of which, could be traced a thousand years later in the Gaul of the ancients.

Who knows, and who cares much about Dionysius Exiguus, who, round about the year 525, when calculating his Easter Tables, used the words *Anno*

*Domini*, and gave to the world an abbreviation that is better known than any other. No Movement was set on foot to give them power and authority, for ten years after, Justinian the Emperor, issued a decree that all Time should date from him; but no city, no conqueror, no changeling of his faith, did anything so important, so destined to greatness, as the little known and scarcely honoured Dionysius Exiguus.

#### By Stars, Flight and Revolt

Four thousand years before Christ the major axis of the earth was parallel to the equinoxes. Twelve hundred and fifty years after Christ this major axis was at right angles to them, an astronomical position of sufficient uniqueness as to cause La Place the French astronomer (who needed no hypothesis of God as he wrote accurately about the stars) to declare that while it was necessary for a universal and accepted starting point of Time to be recognised, it was wrong to adjust it to any historical event, or any happening in the realm of mankind. It should have been adjusted from, or to, the march of the heavenly bodies. He gave the world a calendar based upon the relative position of the major axis to the equinoxes. This, to-day, is even less known than the calendar of the city of Rome. Moreover, it is remarkable, that it should be thus forgotten, when of all the Sciences, Astronomy has captured the imagination (one might almost say) the adoration of its high priests the scientists, and its devotees the ordinary people.

If the Jew has descended from Jacob then the Nomad Arab of the Desert has descended from Esau, and both claim Abraham as their Father. Somehow facetiously, it might be said, that both Jew and Arab are robbers in their several and varied ways, and both claim a peculiar

and particular religious significance. We need be therefore not surprised that Jew and Arab have attempted to ear-mark, or brand Time for themselves. A few years after the Hegira that is to say in 622, Mahomet conceived a calendar dated from The Flight, and in the year 640 (as we now count) the Caliph Omar imposed it upon the followers of the Prophet by the power and logic of the sword. To-day, the Moslem calendar remains an awkward and difficult method of time calculation for a few out-of-the-way people in the back-waters and by-ways of the world; for there was, and is, but one Prophet, who is great enough for Time mensuration. Time cannot be calculated from a Flight, it is calculated from One who went forward to meet His would-be captors with the words, "Whom seek ye?"

Bear with me while I mention one other. When the leaders and governors of a nation fail to understand the signs of the times, then those governors will be swept aside. Thus it happened, I opine, in the France of the 18th Century. An arrogant, lascivious, and idle aristocracy failed to assize the volcano upon which they lived, and the social eruption styled the French Revolution swept them, their conceits, their Church, and their conceptions into the limbo of the past. Much that was harmful was destroyed, and much that was indestructible was assailed. The revolutionaries abolished the calendar of the Lord Christ—the seven day week of universal acceptance—and brought into being a new calendar with the year of the Revolution as number one therein, with a ten day week, and Festivals that bore the queer names of *Labour, Honour, Virtue*, and so on. It perished before the Cause that gave it birth, and its only relic is the tangle and jumble of the happenings of the French Revolution, which, by their chronological confusion, make all ac-

counts of the happenings of those ten years a muddle beyond the mind of most people.

#### Anno Domini

There stands like a rock amidst the sea of Time, though all its waves and storms have beat upon it, one enduring norm, or mark, for Time-calculation—that long ago, and faraway birth, that year which gave us the Jesus of History. The marvel of it all is the silence and the strength of its growth. Czar, Cæsar, and Kaiser, and all their ilk, failed to give us a Time mark. Trace the records of all Parliaments and find therein but failures. Church Councils, and Papal statements give no authority to the use of Anno Domini, yet, by universal consent, as each year comes, it is accepted as one more of the Time periods since first the Angels sang. A Power that has placed a brand on the years, and carved its name deep on the tablets thereof, must be more than the life of a crucified felon, must, in fact, be such a life as to be greater than Life itself.

Hardy saw not the truth that appears, it was left to another man triumphantly to voice the fact of the case: Jean Paul Richter gave us these words:

*"Christ, who being the holiest among the mighty, and the mightiest among the holy, has lifted with His pierced Hands, empires from off their hinges; turned the stream of Time from its channels, and still governs the Ages."*

Far back in History a poet of another nation declared: "The day is Thine; the night also is Thine," and the Christian as he faces the antagonisms of a bewildered world, and the apathies of a bemused people, can add to the words of the Psalmist "the years also are Thine," for as each comes, it is claimed, and given to Him as Anno Domini—the Year of our Lord.

JIM BURFORD.

## IDOLATRY & HERESY

OUT of the heart and mind of a man come emotions and thoughts of great importance to himself; but, because he is afraid of loneliness in any form, or for other and better reasons, he has to discover some means of exchange by which he can relate to others his own experiences and receive from them impressions of theirs. Words thus become tokens of exchange, coins of thought and feeling.

With the passing of time changes occur. A word may become counterfeit and pretend to represent something that was never intended by its first creators. The most obvious example of this is the word "charity," for it was coined to enable men to exchange the idea of love, but has now reached us with the counterfeit meaning of impersonal condescending doles—to be scorned by anyone who has the least self-respect. Or again, a word or phrase may come to have almost magical significance in itself and become to the unthinking mind a shibboleth which you have but to utter to be accounted orthodox or intelligent. You have only to think of such words as civilisation, national, "the mechanical age," reality, "psychological truth" to know how true that is.

Most of us are guilty of using such words and phrases; and if we are honest, we shall have to admit that we are not always sure of their meaning. The result is far more serious than we imagine, for it follows that the facts and truths, of which they are the exchange symbols, slip further and further into the background and may become in time completely forgotten. So life is lived through a medium of catch-phrases and uncertain symbols. We are all at the mercy of these possibilities, but societies are particularly prone to give shibboleth-value to words and phrases. In any society the careful few act

as a general restraint, but it is true that the average man, liking the general look of this or that society, is prepared to embrace the tenor of its life and ways, and unthinkingly, though usually quite sincerely, uses its slogans without realising that he must find the truths they purport to exchange.

### Idolatry in Toc H

Toc H is no exception: so men talk of fellowship and service, of 'the family' and a way of life, of the Elder Brethren and 'the eternal realities.' You, good reader, are perhaps protesting that men *do* know the force of the facts these, and similar phrases, represent. I submit: you would be more accurate if you were to say "some of the men and some of the words and phrases." There is danger here for Toc H; danger of idolatry. That is what you really do when you set up and, by using, pay homage to shibboleth-words empty of their necessary truth and fact: you make to yourselves idols. What you are really doing is not so much to abuse words—that might perhaps be forgiven—as to abuse reality. When that stage is reached in a society decadence has begun. I sometimes wonder if Toc H is not in danger of becoming decadent in this way. The remedy is obvious. "Only what is true to you has the power of truth in your lips."

Closely allied to idolatry is heresy, and I can "smell" heresy in certain tendencies which are denying the peculiar genius of Toc H, and in the end will abuse the reality that exists in its "soul." I want to write of them in some detail.

### Heresies: 1.—The Golden Age

The first is this. There seems to be a natural tendency in human beings of any generation to look back to a "golden age" with the expressed hope that it might be

repeated in this new moment of time in which they live. Toc H is, again, no exception. Men are saying "Toc H is not what it used to be. Why can't we get back to the good old days?" I did not know Toc H in the "good old days," and I am not very penitent. You see, it doesn't seem to me to matter very much, in just the same way as it doesn't seem to matter whether I am a Christian of the 2nd or 20th century. If I have known and experienced something good that is all that matters. I do not believe in past golden ages. They never truly exist in time. Time is only a background for growth; and if the good has been once experienced it must become timeless as it grows into the being of the one who has experienced it. If you abuse time and your power for experience you will get exactly what you deserve. You will "look before and after and sigh for what is not." But it "is not" only because you have failed to make it a personal possession. It was there, and still is; and it has nothing to do with divisions of time.

If you are alive it means that you must be growing, and I suppose most men who cry for past glories and decry the present haven't really grown. They, in the past, grew up surrounded by a certain atmosphere—a spirit, as they tell you—which made life a different thing to them. But the spirit, if it means anything, means the timeless life of a thing. The spirit therefore cannot die. It may be forgotten, it may be overlaid with deadening machinery invented for keeping it alive; but if men had the spirit as a personal possession, then it was life to them. What has happened? If the spirit of Toc H is, as men say, definitely absent in the body that bears that name to-day it must mean that it never really existed in any true sense. Or perhaps men have omitted to embrace it as a personal possession and so

failed to reproduce it (which is another characteristic of life). Or it may be that they enjoyed only its outward manifestations so that the real life was too ghostly and insubstantial in content to take form in their substantial selves. Or have they buried it in abused organisation? Either these things are true, or it exists to-day but they do not see that growth involves new forms of the working spirit and therefore cannot experience it, or, if they do see, they lack the courage to follow where it leads. Let us have done with this heresy of the spirit. If Toc H is God's show, then the only test is: "Try the spirit—of Toc H—whether it be of God." If it isn't it won't be there. And the testing ground is not the past but the present in the individual member.

## 2.—Creeds

Another tendency is the demand from certain quarters for what amounts to a Toc H "creed." Men seem to want large supplies of crystallised fruits. They are saying: "If you pretend that Toc H has a contribution to make to this generation why does it not give us a definite lead? Why does it not define a policy for us to adopt in relation to any or all of the 'problems' that confront us?" We must first recognise that we all feel hedged in by the conditions of life to-day, and sufficiently baffled by them at times to long for release from the tedium of personal thought and responsibility in some solution set out by authority. But the way of setting up definitions and manifestos for action is a way of danger for Toc H because of the necessary width of its embrace of men. This course, if followed, would only lead to a limitation of Toc H, and not to the strengthening intended by those who want this thing. That is obvious: just because Toc H welcomes everyman. It would destroy the force of this elemen-

tary intention at the heart of the purpose of Toc H. There lies the heresy.

But there is more to be said. It is clear that there is a close connection between this demand and the question of "fair-thinking." The pledge to think fairly includes, I imagine, the preliminary exercise of thinking. Cut and dried formulae do not involve the sweat and labour of thinking, and therefore do not satisfy a second elementary intention of Toc H.

Perhaps a little less obvious is the danger of falling into the besetting sin of this age. As we understand them to-day the two political theories (I use the word political in its real sense) of communism and dictatorship involve, in that order, suppression of *the* individual and the deification of *an* individual; but the final result of both in the mass of mankind is the death of true individuality. The same effect would come about if Toc H were to set up a code of morality (or customary procedure) and demand the allegiance (which of course it could not hope for!) of members to itself. Men, because they love Toc H, might allow this to happen; but it would be the end of them and the end of Toc H. Closely allied to this is the strange growth of individualism. This is not at all the same thing as individual development, for it usually means a craze for notoriety at the expense of sincerity and, I suspect, sanity; and a complete lack of any sense of obligation towards others. Toc H is, and must be, set between the two; not because the "mean" is safe, nor yet because what some would call "being definite" is to be despised, but because the middle way is the way of truth and growth for the perfect individual.

### 3.—False Traditions

Even less obvious is the fact that, behind this demand, there is (sometimes) an unspoken claim that Toc H has inherited

a tradition which must by now be clear in all its possible applications to any and every event that may happen, or theory that may arise; and that, therefore, it is reasonable enough to ask for definitions. This claim is, too, behind the first tendency we have been considering—that of looking back to a golden age; and is clearly bound up with any ideas of the "spirit of Toc H." But it involves a false idea of tradition. In his book of lectures, *After Strange Gods*, Mr. T. S. Eliot is concerned to teach the necessity and function of tradition in the literary craft, but his teaching applies to a far wider field. Much of what follows is taken from that book. He says: "Tradition is not solely, or even primarily, the maintenance of certain dogmatic beliefs; these beliefs have come to take their living form in the course of the formation of a tradition. What I mean by tradition involves all those habitual actions, habits and customs, from the most significant religious rite to our conventional way of greeting a stranger, which represent the blood kinship of the same people living in the same place." And later he says that tradition is "a way of feeling and acting which characterises a group throughout generations." I would suggest that Toc H, as Toc H, is solely concerned with tradition as Mr. Eliot describes it, and therefore never with the maintenance of any dogmatic beliefs peculiar to itself. It is, I believe, concerned with dogmatic beliefs, but they are not part of the idiom of Toc H: that we shall come to later. All we need to remember at the moment is the truth that what Toc H believes about fellowship, service and the like, has been stored up as a by-product of its developing traditions. And those traditions themselves may be "conceived as a by-product of right living, not to be aimed at directly. It is of the blood, so to speak, rather than of the brain; it is



the means by which the vitality of the past enriches the life of the present" (T. S. Eliot). So that the demand for preserving the tradition of *Toc H* is really supplied when, and only when, men are prepared to consider seriously the implications of the claim that *Toc H* is a "way of living."

The way of the traditionalist is hard. He is accused of many sins by those who do not understand the true meaning of tradition. One or two of these "sins" are worth noting. The first is the charge of being static. That is absurd because the very word tradition implies a moving on against the background of time. A tradition cannot mean a static form; but rather the dynamic impetus of a group-life devolving on successors in the group, and translated in terms of their own conditions. "Our second danger is to associate tradition with the immovable, to think of it as something hostile to all change; to aim to return to some previous condition which we imagine as having been capable of preservation in perpetuity, instead of aiming to stimulate the life which produced that condition in its time" (T. S. Eliot). Here we touch the "golden age" difficulty again. The answer is not by re-creating earlier conditions but by living the kind of life that produced them. That is the real thing. The accompanying conditions were accidental to that particular time. That is so often forgotten with the result that we become sentimental over the past.

#### 4.—Sentimentality

The heresy of sentimentality! Men criticise *Toc H* for being sentimental. They can only partly justify their charge, and then it is doubtful if they are right. If they mean that in *Toc H* the life of the sentiments is taken hold of and used and directed, then their criticism is ridiculous. That must happen if a man is ever to become his true self. If, on the other hand,

they were to mean that we submit ourselves in word and act to the control and guidance of our feelings and our minds are left out, and if that were true, then they would be justified. And it is just this kind of attitude that the "golden-age-reviver" has. Let us see this perfectly clearly. To use our feelings is good. To feel strongly is not to become sentimental. But the emotionally-guided life is the decadent life. There is a good deal of this in *Toc H*, and it must not be perpetuated. Particularly is this true of age relationships. The older man can be so led by his own feelings that he imagines there is some particular merit in age, and wisdom in its speaking. There is no particular merit in age. Sentimentality will lead a younger man to suspect and mistrust anything that is of the older generation. There is no particular merit in youth. The only merit in both is their possession of the spirit of God . . . and that is the dynamic of tradition and the energy of factual living. Listen to the young man Elihu. He had waited in patience while the old men and Job made their speeches and then bursts out "I am young, and ye are very old; wherefore I held back and durst not show you mine opinion. I said, Days should speak and multitude of years should teach wisdom. But there is a spirit in man, and the breath of the Almighty giveth them understanding. . . . The Spirit of God hath made me, and the breath of the Almighty giveth me life." Those last words . . . Spirit of God . . . Breath of the Almighty . . . lead on to the final matter that must be considered. It lies at the heart of *Toc H* in the phrase "the eternal realities." Here is the greatest danger of all; danger that men may use those words to cover their ignorance of the essential facts and their unreadiness to find out; or that men may refuse to face steadily what there is of fact



in those words and be content to accept them easily and with complete satisfaction as a suitable vagueness to which they can subscribe.

I believe that there are certain facts changing and indisputable. Those facts about the universe which are really true are embodied in the Church, just because the Church is not human but divine. Their application is left to men; a strange thought for our pride! In so far as the Church teaches a code she is teaching eternal fact and therefore has a right to be authoritarian; but the outward expression is in the Christian tradition. As Nicolas Berdyaev says: "Tradition is not authority; it is the creative life of the spirit . . . the memory which brings resurrection, victory over corruption, the affirmation of eternal life." (*Freedom and the Spirit*.)

The same is true of Toc H. In so far as it may dare to offer dogmatic beliefs they may be only what is in it of eternal fact. Those facts are stated in "the eternal

realities" and affirmed in tradition. The dogmatic beliefs are not of the idiom of Toc H but of eternity. We cannot, therefore, be sentimental about "eternal realities." We may not use those words as a vague generalisation that saves us from the sweat of finding the inherent facts for ourselves. There is the heresy. To accept the outer fringe and never to get to the centre and even to deny a Living Heart at the centre altogether. At the heart of the phrase "eternal realities" are facts and the only facts worth bothering about since they are eternal. Let us have done with the heresy of sentimental and pleasant sounding uncertainties and get to grips with the hard demanding facts.

Our job in and through the life and custom of Toc H is to find and interpret reality. Reality is that "Beyond which is also within." That is the antidote to all possible idolatry and heresy . . . the breath of the Almighty active in Toc H and its life and expression and tokens.

G. W. S. H.

## THE ELDER BRETHREN

Reginald Lawson Morgan: Swindon Branch

"A dapper little man, urbane and charming, courageous and friendly" is the picture by which the Swindon Branch will remember REGINALD LAWSON MORGAN, who had been connected with Swindon Mark XVI since 1925 when he first threw himself into the spirit and activity of Toc H. For a short time he was Warden of the Mark and for some years Chairman of the District team. He died on November 18 and will be greatly missed.

Rowland Sinner: Kidderminster Branch

The Kidderminster Branch lose, by the death of ROWLAND SINNETT, their padre for several years and a great and inspiring friend. His early death was due to a severe 'gassing' in the War, through which he served in the R.A.M.C. and the R.A.F.

H. Tudor Morrey-Jones: Rio de Janeiro Branch

Archdeacon MORREY-JONES, who died suddenly in Scotland on November 28 after a motor tour, was Chaplain of Christ Church, Rio de Janeiro, and Archdeacon in Brazil since 1926. Every member of the Branch will feel a keen sense of personal loss. He was always ready to fall in with and inspire the efforts of younger men; and his great capacity for friendship and his wise counsel was always at their service.

S. J. H. Boddis: Combe Martin Group

One of the first members of the Combe Martin Group and later its pilot, S. J. H. BODDIS, will be greatly missed for his strong character and cheerfulness. He died, aged 59, on December 1.

## TOC H AND SCOUTING



SINCE Toc H is officially regarded by the Scout Movement as a Kindred Society, it seems obvious that we ought to know more than most of us do about our kinsmen in shorts and wide-brimmed hats.

Scouting, though rightly called a game, is essentially a scheme of character training. Its aim is to develop good citizenship among boys "by training them in habits of observation, obedience and self-reliance, by inculcating loyalty and thoughtfulness for others, by teaching them services useful to the public and handicrafts useful to themselves, and by promoting their physical, mental and spiritual development."

The game of scouting is played as far as possible in the open air, and centres round nature study, woodcraft and camping. Into it is woven all the romance of pioneers, backwoodsmen and explorers. The boys are organised in their natural formation of gangs—known as patrols—with their own chosen leader in charge. Disciplinary action when necessary is taken by the Court of Honour, composed of the Troop Leader and the Patrol Leaders, with the Scoutmaster acting in an advisory capacity only. This is symptomatic of the whole scheme of training—the boys do everything for themselves and learn by their mistakes—the Scoutmaster is an amiable big brother who resists the temptation to butt in, and is content, like the good Toc H man, to spread the gospel without preaching. Thus from the start Scouts are taught to be self-reliant, well able to look after themselves, and in the words of the Movement's motto, to "Be Prepared."

During the winter evenings, when camping and out-door work are unsuitable, the training is carried on through

handicrafts and hobbies, for which proficiency badges are awarded as they are too for the public services, such as Ambulance man, Fireman, Interpreter, Rescuer, Pathfinder, Public Health man.

A scout, on investiture, promises on his honour to do his best to do his duty to God and the King, to help other people at all times, and to obey the Scout Law.

The Scout Law consists of ten positive affirmations, the first of which is "A Scout's honour is to be trusted." The whole discipline of the Movement and the principles of its training are based on the implications of this Law.

Other Laws of special interest to Toc H are the third which states that a Scout's duty is to be useful and to help others, and the fourth which says that a Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.

### Early Days

Scouting began in 1908 with the publication of *Scouting for Boys* in six four-penny parts. What might be called a Dress Rehearsal took place the previous summer, when B. P. tried out his ideas in an experimental camp held on Brownsea Island with two or three helpers and some twenty-four boys, drawn from a field of choice which included Eton and the East End. It is interesting to remember, in view of the size to which Scouting has grown as a world-wide movement, that B. P.'s original idea was that his scheme for character training should be an adjunct to the Boys' Brigade, or a side-line activity in Boys' Clubs.

The appeal that Scouting made was instantaneous. The fortnightly parts were eagerly devoured by boys who formed themselves into patrols and often had difficulty in persuading a grown-up to act

as their Scoutmaster. Girls, too, were eager to share in the new game of Scouting which their brothers were playing, and in some cases joined the Patrols as girl scouts. This in time proved embarrassing, and in 1911 the Girl Guide Association was formed as a sister movement. Then came the call from the smaller boys who were not old enough to join the Scouts, and B. P. answered it by inventing the Wolf Cubs as a junior section of the Scout Brotherhood, for boys between eight and twelve years of age. The next step was to organise the young men who, having passed through the Cub and Scout training, still wished to remain inside the Movement and to live out the principles of the Scout Law in a wider world. This urgent need was met by the Chief Scout writing yet another book, *Rovering to Success*, upon which is based the senior section for young men over seventeen years old.

#### Scout Organisation

With this growth in scope has come an inevitable growth in organisation, about which it is necessary to give a word of explanation.

The unit of the Scout Movement is called a Group and in its complete form consists of the three sections mentioned—Wolf Cub Pack, Boy Scout Troop, Rover Scout Crew—but it may at any time consist of one or two sections only. It may for instance consist only of a Rover Crew.

Further, the Groups themselves fall naturally into two categories, 'Controlled' and 'Open.'

'Controlled' Groups are attached to a Church or to a Works or to certain privileged organisations like the Y.M.C.A. or Toc H; and membership of the Group is limited to boys who belong to that particular Church or institution. The 'Controlling Authority' have the right to

nominate the officers of the Group, and in addition to a general oversight are responsible for the religious training; but they do not control the technical Scout activities, for which the Scoutmaster is responsible to the District Commissioner and the Local Association.

Groups not so attached to a closed corporation are known as 'Open' Groups. In either case, no Group can be formed, nor can Scoutmasters be appointed, without the approval and co-operation of the Local Scout authorities.

#### Toc H and Rover Crews

Ever since May, 1923, in virtue of its recognition as a kindred Society, Toc H has been encouraged to help with the problem of finding suitable leaders for the Scout Movement, and to this end to form Toc H Rover Crews to serve as Officers' Training Corps for Scoutmasters and assistants.

In the early days membership in these Toc H Rover Crews was limited to initiated members of Toc H. In December, 1929, however, the original agreement was replaced by a new one which gave us increased powers of control and allowed us to cast the net outside our membership, provided always that the officers of the Crew were limited to members of Toc H. This meant in effect that many men, whose instincts were towards service in the Scout Movement but who had not, for one reason or another, joined Toc H, now came into the Toc H Rover Crews. There they caught something of the spirit and traditions of Toc H, to the enrichment of the quality of leadership they were preparing to give to their younger brothers in the Scouts. In many cases they gladly joined Toc H after due probation, so that the 'wider net' has proved a mutual benefit to both Movements.

Full details of the terms upon which such Toc H Rover Crews could be formed, and of the rules governing them, appeared in the January JOURNAL of 1930. Since then even wider powers have been given to Toc H by rule 179(I) of the *Policy, Organisation and Rules of the Boy Scout Association*.

Toc H is no longer limited to the raising of Rover Crews, but can, if it so desire, act as the Controlling Authority for complete Scout Groups consisting of all three sections.

In the case of Toc H, the 'Controlling Authority' is the District Committee, not the Branch or Group. When the District Committee is unwilling or unable to act as the Controlling Authority, the Area Padre or Area Secretary shall act, or in the last resort the Honorary Commissioner at Headquarters.

#### A Warning

It is unlikely that Toc H will want to saddle itself very often with the responsibility of controlling the two junior sections—i.e., Scouts and Cubs. Generally Toc H can best serve the Scout Movement by supplying officers for existing Troops, limiting its own Controlled Groups to Toc H Rover Crews. But where complete Scout Groups are raised by Toc H, it must be borne in mind that the Central

Executive, with the approval of Scout Headquarters, have decided that the name 'Toc H' must not appear in the registered title of the Group, but must be limited to the Rover Section. The reason of this is that only Rovers are of an age to belong to Toc H, and it would be unseemly for young boys to wear our symbols or to use our name. The distinctive scarf of the Toc H Rover from the beginning has been a plain black scarf with a Double Cross embroidered in amber silk on the back. This can only be worn by Rovers who are members of Toc H, and can under no circumstances be worn by Scouts, even though they belong to a Group controlled by Toc H. Rovers in Toc H Crews, who are not members of Toc H, wear a plain black scarf without the Double Cross. According to the Agreement between Toc H and Scout Headquarters, a Rover Secretary is appointed by the Central Executive to keep the record and to perform secretarial duties. This post has been recently filled, *vice* John Mallet resigned, by the appointment of G. C. Langham, 19, Elgin Road, Croydon, who is most anxious to bring the records up to date, and who would be glad to hear from all Toc H Rover Crews and Toc H Controlled Scout Groups.

PAT LEONARD,

*Hon. Commissioner, Toc H Rovers.*

### Epiphany : January 6

**B**ESIDE Thy crib the three great kings do kneel;  
As to Thy feet the humble oxen steal,  
Shy of Thy beauty, yet a little near;  
The patient ass lists with a crooked ear.  
The shepherds know Thy sweet divinity;  
The angels worship Thy humanity.  
While Joseph works beside Thy humble bed,  
Thy Mother softly kisses Thy dear head  
And slakes Thy thirst at Her most holy breast

As in Her arms She gives Thee quiet rest.  
Kings, oxen, ass and shepherds, all attend  
Thine infant needs and eagerly do lend  
Such aid as each one may : for, O my Joy,  
Thou art in their clear eyes a little Boy.  
Shepherd of men, and lowly King of Kings,  
Lover of beasts and of all humble things,  
Come to our hearts at this most glorious tide;  
And there, as in Thy stable, now abide.

C.

## NEWS FROM DOWN UNDER

*A letter to the Editor from ALAN COWLING, who since last March has visited each of the Areas in Australia and works outward from Headquarters in Adelaide as Secretary to the Australian Executive. The Hon. Australian Commissioner, Robert Wood, and some of the Hon. Area Commissioners are also fortunate enough to overcome the difficulties of communication by paying visits to other Areas in this country of long distances.*

MY DEAR BARKIS,

Greetings from the land of kookaburra and kangaroo. The former is a bird whose laugh (if you're lucky enough to hear it) is thoroughly infectious, and the latter is undoubtedly a national figure.

I'm just wondering what are the qualifications of the 'much travelled' species. Since I left England (the Aussies unite in calling it Home) I must have travelled not less than 35,000 miles, and the joy is that it has been with Toc H always. Malta, Port Said, Colombo, proved anew their amazing capacity for taking pains to look after those commended to their friendship and giving a real welcome. These units would justify their existence if they did nothing more than extend the hand of friendship to those who were voyagers to strange lands, but that is not their sole aim and I was impressed by the determination to succeed and extend. Malta, with its unique naval, military, and civilian membership, is planning carefully the extension on the small island and a crop of new units tells of brave building. Port Said, a very young child but sound as a bell, collects topees for the men on the oil-tankers whose job takes them up into the Persian Gulf. Colombo, a complete joy to see, retaining her high standard of fellowship and service.

Quite recently I returned from Western Australia. The journey from the headquarters of one Area to those of its neighbour entailed three days and nights continuous travelling! First through the gold-fields, then the 500 miles of desert—nothing but sand wastes with an occasional low salt scrub—then the rich land of South Australia and a run through the glorious hills which surround Adelaide, the Queen City of the South. Here are the new Australian Headquarters of Toc H, and the choice was a wise one. For the past six months life for me has been a series of new

impressions and seeing new places. Everyone coming to Australia for the first time would get some special impression and yet would, I'm certain, agree with me that one does not realise the meaning of true hospitality and friendship until one has sampled the Australian type. I've been literally overwhelmed by the warm-heartedness of it all and I take off my hat to the whole show.

Perhaps I am not the first to notice particularly the fondness shown for red tin roofs. Give your Aussie a quantity of galvanised iron, a few kerosene tins, and some jarrah planks, and he'll produce you a palace in no time. It has taken me all my time so far to make a tour of the various parts of Toc H and I am most conscious of having only touched the fringe. I wish I could tell you and the membership at home stories about Toc H as I have seen it. It is a romance of difficulties overcome, of always fresh problems arising, and of a deep sense of responsibility. We've just completed the first year of union with Toc H the World, and a spirit of confidence can be seen everywhere. There can be no doubts about the soundness of Toc H out here and though, thank goodness, we have problems, there are many bright spots. No tribute too high can be paid to the spade work of the Regron Team and time will show the worth of their building. Australia salutes the Central Executive for continued support.

You'll realise that the problem of distances tends to assume too important a place. In the country, where it is real, one finds that it is accepted and quietly solved. I've been to places where fellows have to travel each week 20 miles and more to their meeting, and one unit draws its membership from an area of 500 sq. miles! Literally nothing would keep that group from having a full attendance, and I can testify to the contribution Toc H has

made to the community life of the small townships. Such an example can be often repeated.

Australia is a primary producing country, wheat, wool and fruit, and the secondary industries have to be developed, which means that outside the cities long and hard hours of work have to be put in. In the past the service rendered by Toc H has too often been of the 'hewing of wood and drawing of water' type, accepting any job which came along without any thought as to the suitability of the manpower to the job. That stage has been passed and the word 'Training' is much to the fore. Thought and preparation are being put in and new ideas assimilated. The real problem is that there is no tradition of Service such as is enjoyed at home and which no man of goodwill can escape. The building of the country has been done in the short period of one hundred years and is an outstanding achievement, but naturally it has left little time for a study of the use of leisure time. There are people, good and true, who are concerned about things, and experiments are being tried. Social Surveys, Boys' Clubs, and Unemployed Occupational Centres are gradually being understood and put into operation, and Toc H in many Areas is doing pioneer work. We do rely on England to give of her experience, so please send out literature, letters about experiments, and any information, as much as you like and as often as you can.

The Australian Executive, with its membership composed of one picked man from each of the six Areas, is very much a live team. As 4,000 miles separate two of the members, meetings are not frequent and the interchange of thought and ideas is by correspondence. We had the first meeting at the Australian Festival in Melbourne this year, and hope to get another next May in Perth. The programme for the year has been care-

fully worked out and includes the formation of a Schools' Section, a closer link with the governing bodies of the Churches, and a study of the part Toc H ought to be playing in the national life. The development of the movement in the Services needs attention also. Internally, the main progress has been the putting into operation of the District scheme. There are signs of newness still but the results are encouraging.

All the 'watertight compartment' and inter-State barriers have been swept away and gradually we are learning from each other. The small staff team is slowly being increased and our ideal of one man in each Area may soon become a fact. We appreciate the drain which Overseas has made upon home resources, but I do hope that the membership at home will always be prepared to release trained men. Soon we'll be able to send men home for training and work and then your sacrifices (if you call it sacrifice) will have been justified. Meantime, we do what we can, but two Areas, many times the size of the British Isles, have to rely on the holidays of members to enable visiting to be done. I've just had a report from three fellows who made an 800-miles tour in a week so that they could explore the possibility of pioneer work in a part of the Area where Toc H is desperately needed. Their reception was magnificent and now these humble missionaries have each one embryo unit to foster—by correspondence. The possibilities for extension are limitless, and urgent.

My love to all at 47. The JOURNAL increased orders will have gladdened the hearts of yourself and Mus. You cannot conceive its value on this side of the world as a means of widening knowledge and vision, and many lads count the days to receiving the next number.

Yours aye,

ALAN.



## THE WORLD CHAIN OF LIGHT

**E**XTRACT from the JOURNAL: "*The party going to Poperinghe will meet on No. 1 Platform at Victoria Station at 10.40 p.m. on Tuesday, December 10.*" The B.B.C. announces, Tuesday, December 10, at 9.30 p.m.: "*This is the National Programme: Weather news—gale warning—a violent north-easterly gale is raging on the Southern Coast. No cross-Channel boats have arrived or left to-day. All night services are cancelled.*"

Nevertheless, all foregathered as arranged, and after discussion decided to meet again at 9.30 the next morning. On the morrow early enquirers of the railway authorities learnt once more that "There are no cross-Channel services this morning." Once again, however, fourteen of us gathered together and, encouraged by the railway officials, adjourned to the coffee room to await possible further news. At 10.20 a.m. our patience was rewarded by the announcement that a boat train would leave at 11 and with any luck we should arrive at Boulogne about 2.30 p.m. Frantic telegrams to Poperinghe to order the cars to meet us at Boulogne—doses of mothersill to the sea-shy, and so off on the great adventure. A "rocked-in-the-cradle-of-the-deep" sea (rather violently rocked), the hardy ones lunching, the less hardy dozing and dosing, and then Boulogne, and the cars awaiting us. A 60-mile drive through the fast darkening winter afternoon, and so we arrived at the Old House at five o'clock instead of 7 a.m. Then a tour of our Old Home, an outline of the 24-hours' programme, and so to dinner at Skindles.

Quietly, then, at 8.45 up those hob-nail-dented ladder-stairs to the Upper Room, where Padre Pat Leonard tells us in simple words of the significance of the "Chain of Light" and on our knees we pray that the Lamps and Rushlights of Toc H the world over may burn steadily, brightly, and in ever-increasing numbers, and then "Light" and Lawrence Binyon's familiar words. And so for the next 24 hours, hour by hour, singly and in pairs, men from many parts of the

world kept watch and prayed in that Upper Room, as men watched and prayed there twenty years ago.

The Last Link was forged in our beloved Chapel at 9 p.m. on Wednesday, and Pat led us in our prayers, and so quietly but happily down the ladder stairs again and into the dark night through Flanders Fields.

The Pilgrims came from the United Kingdom, Ceylon, Australia, Canada, S. Africa and S. America, and included as usual two members of the L.W.H. Naturally, the carefully planned programme for the two days had to be altered and curtailed, but all were able to enjoy a drive in the Salient to Tynecot, St. Julien, Sanctuary Wood, the Pool of Peace, Ypres, etc., and to attend the *Last Post* at the Menin Gate.

P.A.S.

### At Gibraltar

Lieut. F. St. P. Woodhouse writes to H.Q. from H.M.S. *Leander*, off Lisbon: "We had a grand meeting at Gibraltar on the 11th for the World Chain of Light. About twenty chaps from the Fleet turned up (a good muster, considering that the Battle Cruisers and four Destroyers were at sea at the time) and a similar number of soldiers and 'locals.' We started with a very good sing-song, led by a first-class 'squeegee' band from *Leander*. Then the Group's Padre (Brown) spoke for a quarter of an hour or so on the beginnings of Toc H—and spoke well, too. He was followed by H.E. (*His Excellency the Governor, Sir Charles Harington*) himself, who spent half an hour with us before having to go and give away the prizes at a Gordon's boxing meeting. He really is a grand man, and gave us a great talk, expressing his own very high opinion of Toc H and its value, not only in the Services or to the country, but throughout the world.

"'Light' was taken at 21.00 (9 p.m.) by the Group's Chaplain, after which General Harington continued for a further ten minutes. He was given a great 'send-off' when he had to leave. Altogether it was a very good evening."





EVENING ON KEMMEL HILL.

From here you may look down over the Salient, in silence as your mind goes back to those days, when Time seemed to have gone out of the making of the world, and Fatigue, Boredom, Fear and Filth took its place in the human show. But Time, thank God, has removed the four years from this place—but not for all.

HENRY WILLIAMSON in *The Wet Flanders Plain*.

(Photo. by W. F. Brooks, Caterham Group.)

PLATE II.

PILGRIMS.



A PILGRIMAGE PARTY ON KEMMEL HILL.  
(Photo. by W. F. Brooks, Caterham Group.)

## POPERINGHE PILGRIMAGES, 1936

IN the last five years a great number of pilgrimages have been made to Talbot House, Poperinghe, displaying much variety in the size and composition of their parties and the arrangement of their programmes. Experience indicates certain points on which most leaders and members of parties agree:

(a) The most successful parties are those whose members are chosen and invited by the Area Staff—not taken haphazard. A pilgrimage is not a mere “week-end abroad,” but offers an unrivalled chance for intimate fellowship and real training to men, who, in various ways, may be called upon to help lead Toc H now or later.

The fact that a member who ought to go may not be able to afford the cost, should never be allowed to stand in his way. Most Areas and many units have already been able, quite privately, to help members thus situated to join their pilgrimages, and a small Guest Fund, accumulated by the thankofferings of members and other visitors, is administered by the Old House Committee for the purpose. Such help is in accordance with the family spirit of Toc H and those to whom it is offered should feel no difficulty in taking it.

(b) The best size for a party is 25 to 30 members. There are 25 beds in Talbot House; extra beds can be had at Skindles and elsewhere in Poperinghe. But more than 25 to 30 cannot get the best out of the House at one time, or be conveniently conducted in the Salient.

(c) The ideal party has the right mixture of young and older members. It will usually be mainly post-war, but there should be enough ex-service membership to interpret the Old House and the changed battlefield. Neither without the other can accomplish the whole aim of a pilgrimage at present.

(d) A party is wise to make a programme and stick to it as far as possible. There is a danger of trying to do too much (members arrive on Saturday in Poperinghe and have to go to work on Monday after nights on the boat—sometimes bad nights). There is also a danger of wasting valuable time by having no plan. In one case the pilgrims

are too tired, in the other too bored, to get the best out of their visit; for this reason, a specimen programme, purely as a guide, can be supplied by the Pilgrimage Secretary.

(e) Parties should prepare for their visit. In any case, every Toc H member should have read *Tales of Talbot House* long before. The pilgrim should not fail to read *The Salient Facts*, by Padre Woolley and Tubby, and *Over There—A Guide for Pilgrims*; sixpence each from Headquarters, from All Hallows, or the Old House.

(f) A mid-week pilgrimage can be allotted for Branch and Group Padres who are unable to share the experience of accompanying members of their local unit on a week-end pilgrimage during the first week of May. Padres wishing to go should write direct to the Administrative Padre at 47, Francis Street, London, S.W.1. Inclusive cost, £3 5s. Passports are essential.

### For Information and Necessary Action

1. ROUTES FROM LONDON: (a) *At any time*—Victoria (dep., Friday, 11 p.m.) *via* Folkestone to Dunkirk; thence by motor-bus to Poperinghe. Return from Poperinghe, Sunday, 10.30 p.m., arriving Victoria, Monday, 7.40 a.m.

(b) *Between June 15 and September 15 only*—Liverpool Street (dep., Friday, 8.30 p.m.) *via* Harwich to Zeebrugge; thence by motor-bus (2 hours) to Poperinghe. Return from Poperinghe, Sunday, 9 p.m., arriving Liverpool Street, Monday, 8 a.m.

2. COST: As far as can be ascertained, owing to the uncertainties of Exchange, the inclusive cost will be £2 15s. per head by either route, London to London; for a minimum of 20, smaller parties proportionately more. First class on boat, £3 7s. 6d. Area Secretaries will confirm locally as to whether it will be more convenient and cheaper to join the boat by direct train to Harwich, and inform the Pilgrimage Secretary. The inclusive cost, Harwich to Harwich will be £2 5s. For Special Rates for Pilgrimages other than at week-ends, apply to the Pilgrimage Secretary.

3. NUMBERS: Area Secretaries will inform the Pilgrimage Secretary as early as possible in advance, of the number of members travelling and the number of berths required.

4. PAYMENT: Area Secretaries will forward the amount necessary to the Registrar at 47, Francis Street, S.W.1, at least three days prior to the Pilgrimage: the serial number of the Pilgrimage (see list below) should be clearly given in the covering letter. Cheques must be drawn in favour of 'Toc H Incorporated' and crossed 'Barclays Bank.'

5. EXTRA STAY, etc.: Members remaining in Poperinghe beyond the normal Pilgrimage period or wishing to stay in the Old House at other times should apply in advance to the Pilgrimage Secretary for cost and tickets. (The cost quoted above covers Friday to Monday).

6. PASSPORTS: No passports are needed for the week-end (between Friday and Tuesday evenings). Beyond that a passport is essential—apply to the Passport Office, 1, Queen Anne's Gate Buildings, London, S.W.1; fee 15s.

7. OVERSEAS MEMBERS, who happen to be in England or on the Continent are cordially welcome to join any Pilgrimage on application to the Pilgrimage Secretary.

8. PADRES, Anglican or Free Church, will find Communion vessels, robes, vestments and other needs provided in the Upper Room.

9. 'UNOFFICIAL' PILGRIMAGES: Talbot House is naturally open at all times for the visits of Toc H members—with such restrictions as the presence of regular Pilgrimage parties may demand. The Old House Committee deprecates independent parties, unprepared and unled.

10. LIBRARY BOOKS: Some pilgrims have made it a practice to bring with them a book to present to the library of the Old House. The Old House Committee wish to welcome and encourage this habit, especially as regards

books of post-war prose and poetry, of merit.

11. The Old House has now a complete heating installation. It is suggested therefore that Pilgrimages could be advantageously undertaken between September and March.

12. INFORMATION: All enquiries with regard to the Old House should be addressed to The Pilgrimage Secretary, 47, Francis Street, S.W.1.  
PAUL SLESSOR.

### Provisional Pilgrimage Dates, 1936

*Area Secretaries may change the dates allotted to their Area by direct arrangement with other Area Secretaries, but the Pilgrimage Secretary must be informed of any change.*

1. March 27—30	-	-	Experimental.
2. April 3—6	-	-	Open.
(Easter)			
3. April 9—14	-	-	{ Manchester & North Western and Toc H Football Team.
4. April 17—20	-	-	Southern.
5. April 24—27	-	-	L. W. H.
6. May 1—4	-	-	Experimental.
7. May 8—11	-	-	South Western.
8. May 15—18	-	-	Eastern
9. May 22—25	-	-	{ Kent, Surrey and Sussex.
10. May 29—June 1	-	-	London.
(Whitsun)			
11. June 5—8	-	-	West Midlands.
12. June 12—15	-	-	(FESTIVAL PERIOD)
13. June 19—22	-	-	{ Special Pilgrimages
14. June 26—29	-	-	(see other announce- ments).
15. July 3—6	-	-	
16. July 10—13	-	-	{ East Midlands and Scotland.
17. July 17—20	-	-	L. W. H.
18. July 24—27	-	-	L. W. H.
19. July 31—Aug. 4	-	-	Open.
(Bank Holiday)			
20. August 7—10	-	-	Western & S. Wales.
21. August 14—17	-	-	South Western.
22. August 21—24	-	-	London.
23. August 28—31	-	-	London.
24. September 4—7	-	-	{ Manchester & North Western & Ireland.
25. September 11—14	-	-	Northern.
26. September 18—21	-	-	Continental Units.
27. September 25—28	-	-	East Midlands.
28. October 2—5	-	-	L. W. H.
29. October 9—12	-	-	Open.
30. December 10—13	-	-	{ World Chain of Light Open to all members.

### Warden Manor

The popular Holiday Hostel for Toc H and L.W.H., Warden Manor, on the Kent coast, will be reopened next month. Apply to Vic Martin, Warden Manor, Eastchurch, Kent. (Tel.: Eastchurch 19).



## THE COMING-OF-AGE FESTIVAL

### I. Looking Forward

MEMBERS in many parts of the world, as well as at home, are already looking forward to the Coming-of-Age Festival of Toc H, to be held in London in June, 1936. In preparation for it several members have written prayers which it is certain some of their fellow-members will like to have at once and to use, both privately and in their Branches or Groups. One or other of them may be preferred (not necessarily in the order in which they are here printed) and the choice is left to the membership. The author of the first is George Fuller (London); of the second Peter Monie; of the third Padre Charles Paton (of H.M.S. *Beagle* with whom Tubby is now in the Mediterranean); of the fourth Padre Muirhead Hope (of All Hallows); of the fifth a journalist member of Toc H.

#### I.

O THOU, Who didst give us Light before Thou gavest us Breath, renew our Light and breathe anew on us, now drawing near our Manhood's Festival.

Whose faith is shallow, deepen it, O Lord; where vision dim, clear our enfeebled sight; where pride prevails, give us humility to serve mankind in thankfulness to Thee.

For our hearts, we ask the sacrificial love our Elder Brethren knew; for our minds, clear, honest thought, Thy Kingdom as its mark; for our wills, the tempered steel of purpose for our Cause; and for our hands, the tasks that Christ would do.

Father in Heaven, secure us with Thy seal, the mark of Christ, our Pattern and our Guide.—*Amen.*

#### II.

O GOD, who hast so wonderfully made Toc H, and set us in it to see our duty as Thy will; grant, we beseech Thee, that no wilfulness of ours, no blindness, carelessness, or sin, may stay or mar the working of Thy gracious purpose, in ourselves, or this Thy family. Teach us, as we approach our Birthday Festival, to see ourselves in all our frailty. But in Thy mercy give us glimpses of Thyself, that in loyalty we may dare to lift our humble, thankful hearts to Thee, with new assurance of Thy endless love to us and all Thy children.

Brighten and renew our vision; kindle and enlarge our hearts; strengthen and uphold our wills. And help us, O our Father, so continually to dwell with Jesus Christ, Thy Son Our Lord, that men may win some knowledge of His Power, His Love, His Life, from all we do, and humbly strive to be.

All this we ask through Him Who lived and died for us, and rose again, even Jesus Christ our Lord. *Amen.*

### III.

HEAVENLY FATHER, Who in Thy love hast led many of Thy Sons to find in Toc H a way of fulfilling Thy will, deepen and sanctify each and every one of us with the breath of Thy pure Spirit. Brood over our membership, that each one may find Thee at the heart of Toc H, and of everything it may attempt in Thy name. And at this time prepare our hearts and minds that we may worthily give thanks to Thee for Thy great mercies. Then do Thou lead us on, refreshed, to new efforts for the setting up of Thy Kingdom. Through Jesus Christ our Lord. *Amen.*

### IV.

O GOD our Father, Who in Thy love to lost mankind  
 Didst appear as Man,  
 And as man complete our redemption  
 By self-sacrifice unto death;  
 And, departing into Heaven  
 Didst leave Thy work to man  
 To be continued till Thy return in glory  
 To judge us and all the world;  
 Grant us, we beseech Thee, that we  
 Who have been given so glorious a charge  
 In this our day and generation,  
 May not fall short in our trust;  
 But following the example of those  
 Who walked with Thee on earth,  
 We may gather together  
 With one heart and one love,  
 One object and one desire,  
 And offer ourselves as Thy servants  
 To shew Thy light unto the world.  
 Give to us in Thy mercy  
 The blessing Thou didst give to Thy followers  
 As they met together at the first Pentecost.  
 May Thine enlightening Spirit descend upon us in light and fire;  
 May our work, begun in War and the crucifixion of the Nations,  
 Be blessed more and more in Peace and towards Peace.  
 Grant us light on our way,  
 Love in our hearts,  
 A sense of call and mission to the world,  
 Perseverance to the end;  
 And, at the last, we pray Thee, call us to Thyself on high  
 To hear that most blessed of all verdicts  
 'They have done what they could.'  
 And to Thee be the glory, Father, Son, and Holy Ghost,  
 Now and for evermore. *Amen.*

V.

O GOD, whose joy is ever in new birth, whose seal is certain  
 for right-living maturity, look now upon this company of men  
 swift rising to a greater growth;  
 Behind us lies the past, the testing time,  
 With all its minor triumphs, stumbles, falls,  
 When Youth flung eager hand to catch the torch  
 Lit by those singing men who once trod war-torn ways  
 And passed on, singing, to the Other Side.  
 Behind us lies that past.  
 Therein we found the road, the one true highway,  
 Therein we heard the one clear call that sounded like a clarion  
 Above the lesser calls of lesser lives;  
 Behind us lies that past.  
 Now come the looming years;  
 Ahead, the Future.  
 We ask your blessing for ourselves and all our brethren  
 Round the circling world, in these great days to come.  
 O Father, help this child grown up to virile manhood,  
 Standing with lifted head and kindling eyes,  
 Wise through the lessons of the earlier years, and ready now,  
 Re-born, re-dedicated, to take its proper place  
 As stronger, bolder servant in Thy Name;  
 O Father, Bless Toc H;  
 Give depth to all our prayers and all our purpose,  
 Give wisdom to each project and each plan,  
 Give vision to our wakening eyes, that we may look  
 Beyond the present scene, and build with each heart high  
 And every man a brother, towards a greater Kingdom than has been;  
 That those whose days are dark may leave the shadows,  
 And find new life, new hope, in serving Thee. *Amen.*

\* \* \* \*

*The following prayer is sent home by TUBBY, to whom it was given by an officer in H.M.S. Exmouth. It is in use at the Royal Naval College, Dartmouth, to which we offer grateful acknowledgment.*

MOST MERCIFUL GOD, grant we pray Thee that we may never forget that as followers of Christ we are the observed of all men, and that our failures may cause others to stumble, that in a measure God places His honour in our hands.

Help us that we may be true and loyal to the best and highest that we know, and that we may show this truth and loyalty in every activity of our common life. Grant to us the royal gift of courage, that we may do each disagreeable duty at once. Give unto us a keen sense of honour, that we may never give ourselves the benefit of the doubt, and that we may be specially just to those we find it hard to like. And finally, we pray Thee for a true sense of humour; may its kindly light and its healing power relax life's tension.

All this, O God, we ask in the name of Jesus Christ, Thy Son, Our Lord. *Amen.*



## II. The Festival Arrangements

THE Coming-of-Age Festival is to be held during the three weeks June 15 to July 5. The central gatherings will be held in London during the week June 21 to 28. These dates have been chosen in order to enable a maximum number of members from overseas to be present.

It is vital that the outcome of this Festival should strengthen among members a deepening sense of the purpose of Toc H and a better understanding of the principles for which it stands. Therefore, in addition to ample opportunities for holiday tours and sight-seeing in London and throughout the British Isles, there will be opportunities for Conference and Training, in which it is hoped that overseas members will take a leading part.

### The First and Third Weeks

If the Central Week is the main week of Festival, the first and third weeks can be used by those able to take part in ways which will increase their knowledge of Toc H and add to their own usefulness. Three ideas lie behind the schemes:—

- (a) To enable overseas members, and any home members who can share with them, to get a wide view of Toc H in the homeland.
- (b) To fit with these some local celebrations designed to bring into touch with the Festival those who cannot come to London for the central week.
- (c) To offer, for home and overseas members alike, opportunities for training in a wider fellowship and at greater leisure than most members usually are able to obtain.

### The Central Week

This period from June 21 to 28 is planned as a whole but it is a whole with room for variety. Every member coming should consider what part he means to play for the advantage of the family and his contribution to it, and decide accordingly. The Festival moves from the opening Service in St. Paul's Cathedral on Monday, to the Lamp Lighting of the L.W.H. on Friday, the Garden Party and Lamp Lighting of Toc H on Saturday and the final Thanksgiving Service in the Royal Albert Hall on Sunday afternoon. Within the main pillars of the scheme, there is opportunity for:—

- (a) Enjoyment and sight-seeing in Toc H company.
- (b) The fellowship of Toc H in District family nights and the like.
- (c) Conferences for those who bear special responsibilities and who seek to train themselves better by discussing problems and methods with others.
- (d) Special events for Overseas and L.W.H. members and for Toc H Builders.

### The Provisional Programme

Although at this stage a few dates and events are still liable to alteration, the following pages contain the provisional programme with detailed information amply sufficient for members to make their plans.

## The First Week—June 15-20

**PILGRIMAGES:** (a) *Friday evening, June 12 to Monday morning, June 15:* Week-end Pilgrimage to The Old House, Poperinghe and Ypres; For Toc H and L.W.H.

(b) *Tuesday evening, June 16 to Sunday, June 21:* Southern African party's Pilgrimage, via Zeebrugge, to The Old House, Poperinghe, Ypres, Delville Wood, Amiens and Paris.

(c) *Thursday evening, June 18 to Monday morning, June 22:* Long week-end Pilgrimage to The Old House, etc.; For Toc H.

(For general notes on Pilgrimages, see p. 17).

**TRAINING:** *Friday evening, June 19 to Sunday evening, June 21:* Conference and Training Week-ends in various Areas.

**MOTOR-COACH TOUR:** *Tuesday morning, June 16 to Saturday evening, June 20:* Tour No. 1 from London, visiting Oxford, Gloucester, Bristol (Tuesday night), Wells, Glastonbury, Taunton, Exeter, Dartmoor, Plymouth (Wednesday night), Newton Abbot, Torquay, Teignmouth, Exeter (Thursday night), Lyme Regis, Bridport, Dorchester, Wimborne, Bournemouth (Friday night), Christchurch, New Forest, Southampton, Winchester, Hartley Wintney, Windsor to London.

**RALLIES:** *Thursday, June 18:* At Fleet, near Aldershot, Hants., at 6 p.m., followed by a visit to the Aldershot Tattoo. Also various District Rallies in connection with the Coach Tour and elsewhere.

## The Central Week—June 21-28

*Sunday, June 21:* Services and Sermons at London and Provincial centres. Rendezvous open.

*Monday, 22:* Visiting Members assemble in London. Receptions to Overseas Members. Opening of the Festival Art Exhibition. **THE TOC H FESTIVAL SERVICE** at St. Paul's Cathedral, at 8 p.m.; For Members and Probationers of Toc H and for Toc H Builders; Address by the Archbishop of York.

*Tuesday, 23:* Conferences for Toc H members on Service, The running of Guest-Nights, Probation, Family Finance, Area and District work, Training, etc. Afternoon Reception for Overseas L.W.H. members by the Duchess of Devonshire. Launch-trips on the River Thames and a visit to the Tower of London. The Festival Gathering of the Patron's Toc H Builders' Association.

*Wednesday, 24:* Conducted visits to places of historical and industrial interest. Conference for Overseas L.W.H. members. Afternoon gathering in the precincts of Westminster Abbey for Toc H. Family Evening for Toc H and L.W.H., probably at the Regent's Park Open-Air Theatre.

*Thursday, 25:* Receptions, sight-seeing and river-trips. The Central Council receive visiting Toc H members at a Special Overseas Conference. Open Night at Marks, etc.

*Friday, 26:* Conferences (continued from Tuesday) and Song Rehearsal. District Family Night for men only. The L.W.H. Festival Service at St. Paul's Cathedral. The L.W.H. Lamp-lighting by H.R.H. The Duchess of York at the Crystal Palace, followed by first performance of the Masque (Barclay Baron and Martin Shaw); Toc H members and guests invited.

*Saturday, 27:* Morning—Visit to the Houses of Parliament. Afternoon—Garden Party at the Crystal Palace (Toc H and L.W.H.) **THE TOC H FESTIVAL EVENING** at the Crystal Palace; It is hoped that H.R.H. the Prince of Wales will light the new Lamps; The Masque; Open to Toc H members and probationers and to overseas L.W.H. members.

*Sunday, 28:* Holy Communion, Services and Preachments. The L.W.H. Family Gathering and Tea at the Royal Agricultural Hall, Islington. **THE TOC H THANKSGIVING SERVICE** at the Royal Albert Hall, 3 p.m.; For members

and probationers of Toc H; Address by the Hon. Administrative Padre, the Rev. O. S. Watkins. (By the courtesy of the British

Broadcasting Corporation, a Toc H programme will be broadcast on the National wave-length from 5 to 5.30 p.m.).

### The Third Week—June 29-July 5

**PILGRIMAGES:** (d) *Sunday evening, June 28 to Saturday morning, July 4:* To Bruges, Brussels, Poperinghe, Ypres, Vimy Ridge, Albert, Amiens, and Paris; For Toc H and L.W.H.

(e) *Sunday evening, June 28 to Saturday morning, July 4:* To Paris, Amiens, Albert, Vimy Ridge, Ypres, Poperinghe, Brussels and Bruges; For Toc H.

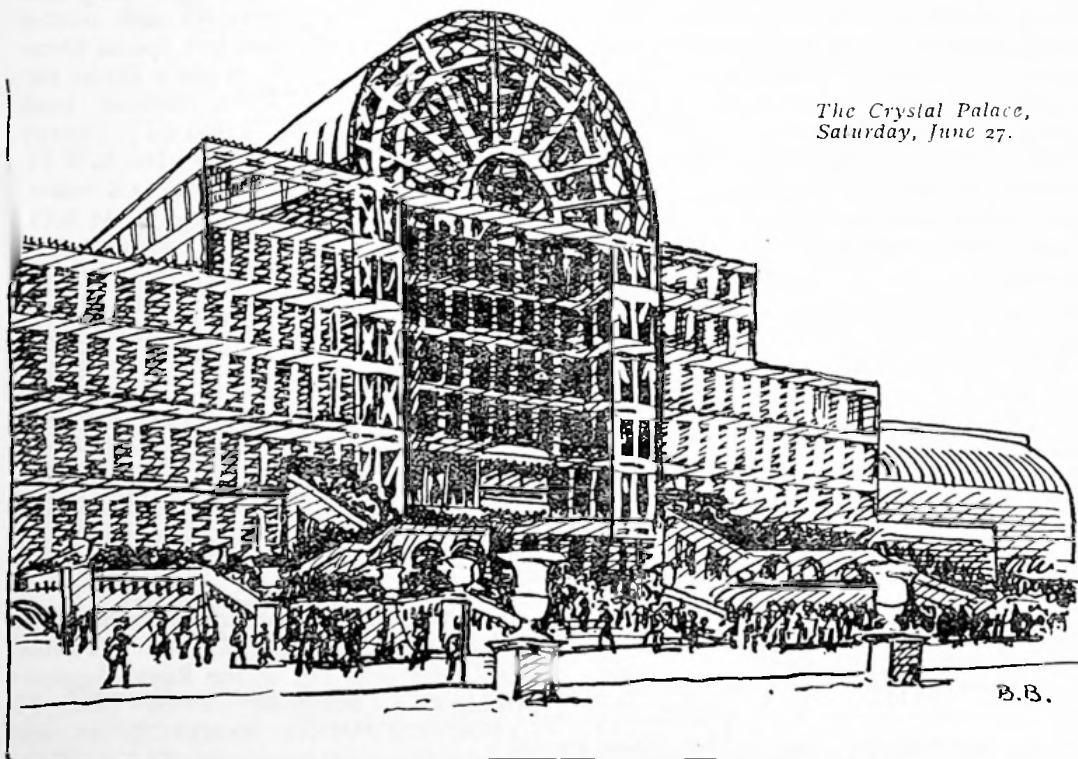
(f) *Thursday evening, July 2 to Sunday morning, July 5:* To the Old House, Poperinghe, Ypres, Bruges and Zeebrugge; For L.W.H.

(g) *Friday evening, July 3 to Monday morning, July 6:* To The Old House, Poperinghe and Ypres; For Toc H.

**TRAINING:** *Monday, June 29 to Thursday, July 2:* Training course.

*Friday, July 3 to Sunday, July 5:* Week-end Training Courses.

**MOTOR COACH TOURS:** *Monday morning, June 29 to Saturday evening, July 4:* Tour No. 4 from London, visiting Burnham Beeches, Oxford, Cheltenham (Monday night), Gloucester, Bath, Wells, Glastonbury, Bridgwater (Tuesday night), Minehead, Porlock, Lynton, Barnstaple, Exeter (Wednesday night), Dartmoor, Plymouth, Kingsbridge, Torquay (Thursday night), Sherborne, Stonchenge, Salisbury, Southampton (Friday night), Winchester, Basingstoke, Windsor to London.



*The Crystal Palace,  
Saturday, June 27.*

*Monday morning, June 29 to Sunday evening, July 5*: Tour No. 5 from London, visiting St. Albans, Bedford, Leicester, Derby (Monday night), Leeds, Harrogate, York (Tuesday night), Durham, Newcastle-on-Tyne, Edinburgh (Wednesday night), Melrose, The Border Country, Carlisle, The Lake District, Windermere (Thursday night), Lancaster, Liverpool (Friday night), Chester, Wolverhampton, Birmingham (Saturday night), Kenilworth, Warwick, Stratford-on-Avon, Oxford to London.

*Monday morning, June 29 to Monday evening, July 6*: Tour No. 6 from London, visiting Cambridge, Peterborough, Lincoln (Monday night), Sheffield, Leeds (Tuesday

night), York, Darlington, Newcastle/Tyne (Wednesday night), Edinburgh, Glasgow (Thursday night), Loch Lomond, Carlisle (Friday night), The Lake District, Windermere, Preston, Manchester (Saturday night), Chester, Shrewsbury (train to London), Ludlow, Worcester (Sunday night), Stratford-on-Avon, Oxford to London.

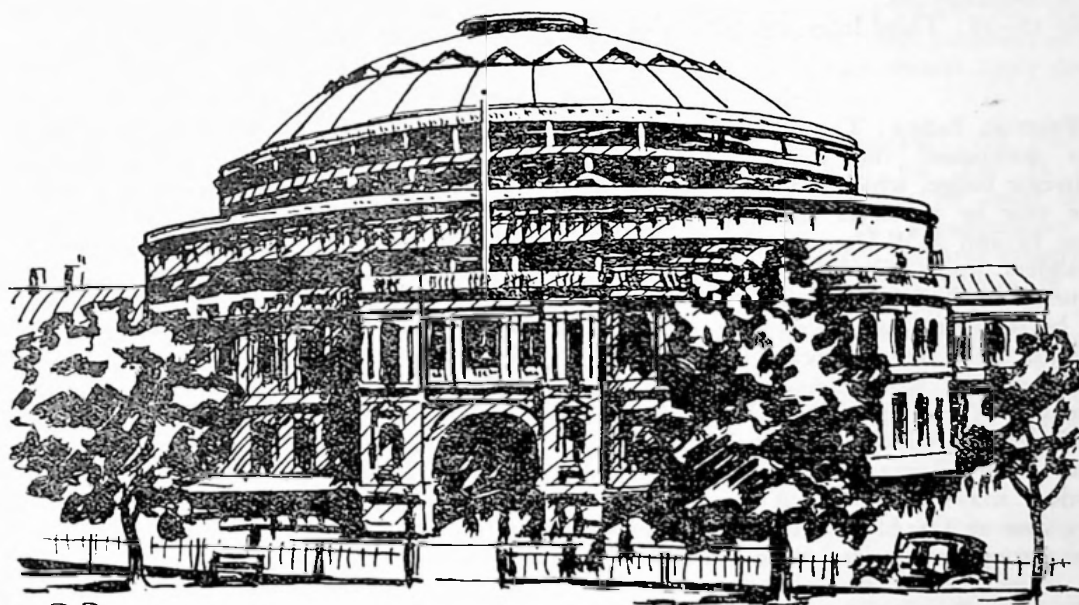
RALLIES, ETC.: *Wednesday, July 1*: Northern Area, at Gosforth High Park, Newcastle-on-Tyne. *Saturday, July 4*: Oxford and Thames Valley Division, at Windsor. *Sunday, July 5*: Eastern Area, at Rothamsted, Harpenden, Herts. Also various gatherings in connection with the Coach Tours and elsewhere.

## After the Three Weeks of Festival

For members visiting IRELAND, there will be hospitality and gatherings arranged in *Dublin* on Tuesday, July 7, and in *Belfast* on Friday, July 10, with opportunities for visiting other

parts of the Irish Free State and Northern Ireland.

A tour of SOUTH WALES will be arranged, centring on *Cardiff* and with opportunities



B.B.

*The Royal Albert Hall, Sunday, June 28.*

to visit the mining valleys and industrial centres, abbeys and castles, and the Brecon Beacons, probably during the week from July 6.

From Friday evening, July 17 to Monday morning, July 20, a WEEK-END CONFERENCE will be held at *Digswell Park*, Welwyn, Herts., to which the Central Executive will

invite the Chairmen of Area Executives, the Hon. Overseas Commissioners and other Officers of home and overseas Areas.

A party of Toc H members will leave England on Saturday evening, July 25, to attend the Dedication of the Canadian War Memorial on Vimy Ridge the following day, after which they will visit THE OLD HOUSE.

### Some other events—June to September

*Sat., June 20:* The Festival of Youth at the Empire Stadium, Wembley. Organised by the British Sports and Games Association in connection with King George's Jubilee Trust.

*Towards the end of June:* The University of London Centenary Celebrations.

*June 27—July 11:* Lawn Tennis Championships, Wimbledon.

*July 1—4:* Henley Royal Regatta.

*July 5—11:* International Summer School on Social Work in Great Britain.

*July 10—11:* A.A.A. Championships, White City Stadium.

*Fri., July 10—Mon., 13:* Annual Conference of the National Association of Boys' Clubs, at Southampton.

*July 12—18:* Third International Conference

on Social Work—"Social Work and the Community," in London.

*Sun., July 26:* Dedication of the Canadian War Memorial on Vimy Ridge, near Arras.

*Sat., August 1—Sat., 8:* The Chief Scout attends the Northern Counties Scout Jamboree, at Raby Castle, Co. Durham, and the West Country Jamboree at Plymouth.

*Sat., August 1—Sun., 16:* The Olympic Games, in Berlin.

*Fri., Sept. 11—Mon., 14:* The Annual Meeting of The Boys' Brigade Council, in Leeds.

Information concerning the above events, the *Camps* of the various boys' and girls' organisations, the facilities offered by the *Youth Hostels Association*, and other opportunities for members, will be supplied on application to the Festival Secretary.

### Please Note

**FESTIVAL BADGE:** The Festival Committee has authorised the issue of a special souvenir badge, which may be worn during the year by members and probationers of Toc H and L.W.H., and also by Toc H Builders and friends of the movement generally. During the Festival it is intended to be worn by those present at any of the events. In a reduced form of the reproduction on page 30, it consists of the Double Cross of Ypres in red on a white ground with green scroll, the whole being in enamel with silver edging and brooch attachment. Orders may be placed at once with the Registrar at Toc H Headquarters by Branch and Group Secretaries. Price 6d. each.

**FESTIVAL PUBLICATIONS:** In addition to the preliminary leaflets and time-tables, the

*Forms of Service* and *Festival Evening Programmes* (including a synopsis of the Masque and the complete Roll of Lamps) will be published on the days they are to be used. There is also in preparation a souvenir volume with illustrations, telling the story of the growth of Toc H in each continent and containing special articles connected with the Coming-of-Age; this *Book of the Festival* is likely to cost 2s. 6d. Other books in view, not so directly concerned with the event, include further issues in the *Bangwen* series published at All Hallows, the long-expected sequel to *Half the Battle* by Barkis, a new book by Peter Monie and one by Hubert Secretan discussing the impact of Toc H upon contemporary society. Advance orders for any of these may be placed now with the Registrar at Toc H Headquarters.

## For all Members in the British Isles

**SUMMER HOLIDAYS:** London, the scene of the main week of the Festival, has much of interest to show the visitor at that time of year. Members and probationers are invited to consider taking a holiday from June 20 to 28, so as to enable them to have a full share in the London programme. Some who are more lucky may be able, for example, to take part in a Pilgrimage, a motor-coach tour, and a conference under a roof or canvas, as well as in the events of the main Festival week. Others will be taking a share in the events and hospitality to be arranged in their own Arcas, while Londoners may well be persuaded to visit the Provinces during the first and third weeks. The provisional programme should be read carefully and the weeks planned thoughtfully.

**A WELCOME TO THOSE FROM OVERSEAS.** Not least among the joys of home members when they visit Toc H overseas is the cordial welcome and hospitality that is everywhere evident. They rarely have an opportunity to return these acts of kindness; it will occur this year. Perhaps there is no general appreciation at home as yet of the real pleasure that will be given to those who are "coming home" to receive a warm welcome into a British home. The Festival Committee is most anxious that, wherever possible throughout the British Isles, adequate hospitality shall be available for the members and their families visiting this country in connection with the Festival. Some of them will have given long notice of what they wish to do and see, but in other cases it is probable that final arrangements will not be made until after landing in England. A Roll of Hosts is already in being and members who would be able and willing, should they be called upon, perhaps at short notice, to offer the hospitality of food and shelter to guests of the family from overseas, are asked to inform their Area Secretary.

**APPLICATION FORMS,** giving the final programme of the Festival, will be available for issue to Branches and Groups, it is hoped, by the end of March. Each Branch and Group Secretary is asked to advise his District Secre-

tary before February 29 of the number of application forms that he is likely to require. The completed list for each District should be forwarded as soon as possible to the Area Secretary. Everyone from the Branch and Group Secretary to the Festival staff will have extra work put upon them unless members deal, 'prompt and early,' with their application forms.

**LIMITED ADMISSION.** Attention is drawn to the fact that attendance at certain events is limited to members and probationers of Toc H or of L.W.H. This is necessary in view of the fact that accommodation at halls, etc., is fixed and cannot be increased. Details as to who is eligible for tickets for the various events will be clearly shown upon the forms of application. It is particularly requested that any tickets which are found subsequently not to be required should be returned without delay to the Festival Secretary.

**MEMBERS OF GENERAL BRANCHES** should apply for forms of application and return them when completed to their Branch or Group Secretary, if they are attached to a unit. Other General members who belong to Area Branches should return their forms to the Area Secretary. Only members of the Central General Branch should apply direct to the Festival Secretary.

**APPLICATION FOR TICKETS:** All Festival tickets necessary, both for Toc H and L.W.H., will be available for issue from the Festival Office at Headquarters to local Secretaries. Tickets for Area gatherings during the first and third weeks in the London, Kent, Surrey and Sussex, and Eastern Areas, in the Oxford and Thames Valley Division, and at Aldershot, will be issued from the Festival Office, but for Area gatherings in other Areas home members will obtain any tickets required from the Area Secretary concerned.

**CLOSING DATE FOR APPLICATIONS.** All applications, provided that the necessary remittance is enclosed, which reach the Festival Secretary at Headquarters *not later than the first post* on TUESDAY, MAY 12, will



receive equal consideration in the allotment of tickets, which will commence on that day. The Secretary or General member who fails to get his application in by then, must run the risk of getting few, if any, tickets for many of the events.

**TICKET DISTRIBUTION.** The Festival staff will make every endeavour to issue tickets to all applicants not later than Friday, June 12, to enable unit Secretaries to effect a distribution in good time before the Festival. This will only be possible provided that early application is made by all concerned.

#### For Overseas Members

**APPLICATION FORMS** and the fullest available information will be sent to those members overseas, whose intention to be present at the Festival has been notified to the Festival Secretary. Those members who are not likely to receive communications posted from London before they start are asked to notify the Festival Secretary at once, of their ship, date of arrival and address for correspondence in the British Isles.

**CLOSING DATE FOR APPLICATIONS :** Although every effort will be made to accommodate overseas members up to the last moment, it will be realised that this may be difficult to arrange in the face of earlier requests, unless some clear indication of requirements is received by MAY 12. Even though detailed plans may not be possible far in advance, an early indication of movements during the Festival period will be of great assistance in reserving space. It will also be of assistance if the Festival events in which members hope to participate are given in simple tabulated form.

*Note on Overseas Pilgrimages:* Members from New Zealand and Australia, after attending the Australian Festival in Perth, will leave Fremantle on May 18 by P. & O. *s.s. Baradine*, calling at Colombo, Aden, Port Said and Malta. The Southern African Pilgrims will be on board a Union Castle steamship, probably arriving at Southampton on June 15.

#### For Members visiting London

**RENDEZVOUS AND ART EXHIBITION :** During the central week of the Festival, there will be

available for the use of visiting members, one or more *Rendezvous* at convenient points in London, with facilities for resting, letter-writing, meeting friends, dumping luggage, etc. *The Festival Art Exhibition* (for conditions see page 29) will also be open during the week. Full particulars of addresses will be issued with the Festival Time-table and tickets. Any letters intended for members at the Festival in London should not be addressed to the Rendezvous but, if no other address is known, c/o Toc H Headquarters, 47, Francis Street, S.W.1, showing the Branch or Group of the addressee.

**HOSPITALITY IN LONDON :** During the main week of the Festival, the London members of Toc H and L.W.H. hope to provide hospitality for all the members and probationers and their families coming from overseas. (Additional offers are wanted and should be notified to Geoffrey Martin, at 47, Francis Street, S.W.1).

**BILLETS IN LONDON :** It is not possible in advance to offer any accommodation to members in home Areas, except possibly to some coming from distant parts of Scotland and Ireland, for the Central Week. Home members travelling to London must, therefore, make their own arrangements as regards staying with friends or in hotels or lodgings, but the Festival Secretary will be prepared to advise them to the best of his ability. It is hoped that on this occasion most members taking part in the Festival will find it possible to spend the whole week in London, but those who can only attend for the week-end will have beds arranged for them for the night of Saturday, June 27, as on previous occasions. For this they will be expected to pay what they can, remembering that the cost to Toc H is about 5s. per head and that those who live near have less fares to pay than those from afar.

#### The Cost of it all

**IN THE PAST** each Toc H Festival has been self-supporting. The last "National" Festival took place over two years ago, and *this year* the Imperial event (it cannot yet be described as a "world occasion") will have a



specially extended programme, never before attempted. It will be more difficult than hitherto to ensure that the expenditure does not considerably exceed the income. At a time when the membership is responding to the challenge to make its own movement largely self-supporting, the Festival Committee particularly desires, and is taking every care, to avoid a loss. It is the way of the family for each man to contribute as his conscience dictates, and this makes exact estimates and a forecast of the result well-nigh impossible. Yet the Festival Committee believes that members will see to it that no man absents himself on account of the expense.

There are certain items in the Festival programme which will be charged at a fixed price to those who wish to have them, *e.g.*, meals ranging from 6d. to 2s., the Festival Badge, publications, railway fares, etc. Then there are the optional travelling privileges, of which the following examples are given in approximate terms:—

*Pilgrimages* (from London): Week-end, (a), (f), (g), £2 16s. od. Long Week-end, (c), £3 3s. od. Five Day, (d), (e), £8 10s. od.

*Motor-coach Tours*: No. 1, £2 os. od. No. 4, £2 2s. od. No. 5, £3 3s. od. No. 6, £3 6s. o. (Hospitality is given by members en route).

Apart from such charges, which will be definitely stated on the application forms, the

main expenses of the Festival consist of the hiring of halls, the various costs of meetings and services, the music and production of the Masque, printing, clerical help, general organisation, and so on, all amounting to a considerable sum and in respect of which no fixed admission fees are charged. Although in the past a minimum of 2s. has been asked of each member and more received of most in respect of the events of a short week-end, no sum is stated this year with regard to the events throughout the Central Week or during the three weeks in all. Instead, members each and all are asked to contribute to the Festival Fund a sum which according to their means they conscientiously feel will entitle them to participate. The object is to prevent the Festival costs being a charge on Toc H funds, but, in the event of there being anything over, it will of course go to the maintenance and extension funds of Toc H.

and Finally

There only remains one request—that you who are concerned will study and retain these preliminary details for reference—and one great hope common to us all—that this Festival will help Toc H to prove worthy of its manhood.

THE COMING-OF-AGE FESTIVAL

COMMITTEE.

*Toc H Headquarters,*  
47, Francis Street, London, S.W.1.

### III. An Art Exhibition

*To be held during the central week of the Coming-of-Age Festival in London, June 21—28.*

Open to all members and probationers of Toc H and L.W.H., at home and overseas.

CLASS 1. Oil paintings.

- „ 2. Water Colour Drawings.
- „ 3. Drawings in any other medium.
- „ 4. Etchings and Engravings.
- „ 5. Wood and Lino Cuts.
- „ 6. Sculpture.
- „ 7. Wood Carvings.
- „ 8. Caricatures in any medium.

CONDITIONS.

A. Exhibitors must be amateurs and genuine members or probationers of Toc H or L.W.H.

B. Classes 1, 2, 3, 4, 5 and 8. Entries must not exceed 30in. by 30in. inclusive of frame (posters, which need not be framed, excepted). Exhibits must be framed and glazed as simply and lightly as possible. A small card (visiting card size) must be fixed to the left-hand bottom corner with title, class, Group or Branch, and name and postal address of exhibitor distinctly written in block letters.

C. Classes 6 and 7 must not exceed 36in. by 36in. in any direction, nor be of greater weight than 56 lbs. Where necessary a

simple stand or base must be provided and furnished with a similar card to B.

- D. Subject of exhibits: It is hoped that exhibitors will not confine their efforts to purely Toc H subjects.
- E. Exhibitors residing within reasonable distance of London are urgently requested to deliver and fetch their exhibits (unpacked) in person. If this is not practicable, sufficient money must be sent to cover the cost of repacking and return carriage, or arrangements made to deliver and/or fetch by an agent. Overseas exhibitors, please note. The following firm is recommended as a suitable agent:  
Messrs. James Bourlet & Sons, Ltd.,  
17 Nassau Street, London, W.1.  
Their charge is 1s. 6d. per package each way. Special rates for sculpture on application.
- F. No responsibility will be taken for any loss or damage from any cause whatsoever whilst exhibits are in transit or on exhibition.
- G. The Committee reserves the right to refuse any exhibit submitted.
- H. The visiting public will judge the work in each Class by ballot, i.e., all visitors

will be asked to vote for 1st, 2nd and 3rd in each Class.

- I. *Entries*, which must not exceed two per entrant in any one Class, must reach the Art Secretary (as below), accompanied by an entrance fee of 1s. for each entry (for expenses) *by March 31, 1936, at latest*, and must be worded as follows:

*Toc H Art Exhibition, 1936.*

I wish to enter for the following Classes

.....  
(State Classes and number of entries for each Class.)

I enclose cheque/P.O. for.....  
(Entrance fee(s).....Carriage and packing.....)

I agree to abide by the conditions as published.

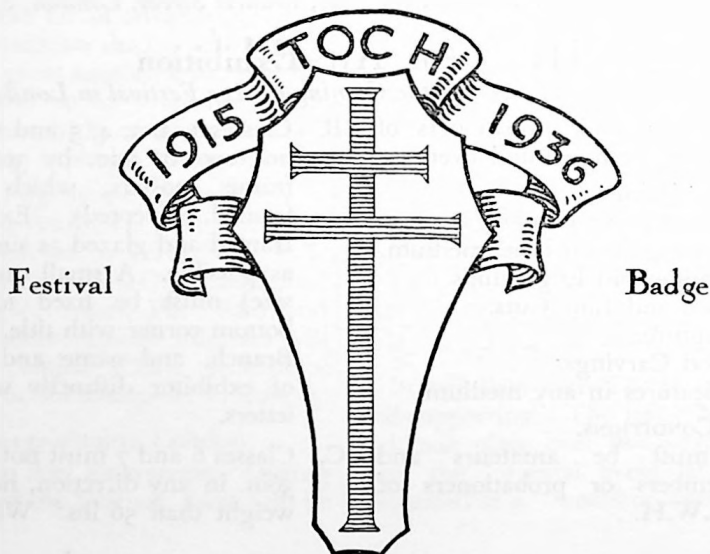
Signature.....  
(and Christian and surname in block letters.)

Toc H/L.W.H. Branch or Group.....

Private postal address.....Date.....

- J. *Actual exhibits must be received in London on or before June 1* and must be addressed to:

The Art Secretary, Toc H,  
47, Francis Street, London, S.W.1.  
until further notice. (See future JOURNALS.) All preliminary correspondence should be addressed similarly.



# WITH THE LEPERS, WEST AND EAST

## A Note from Nigeria

*Here is some more news from the leprosy field in West Africa, where five of our members are at work. The following is quoted from a letter home from NORMAN CRAYFORD, who is stationed at Katsina.*

"IT is a splendid effort on your part (Toc H) in the five Wiltshire towns mentioned to endeavour to raise £1,250. You deserve success and will get it. It is very early yet for me to write and say what I have done or hope to do, perhaps at the end of my tour I shall have done nothing. It is not easy work. God knows if anyone needs a helping hand, it is the leper. Blind often, hands and feet gone, most of them old at the age of thirty, because they made contact with leprosy in very early days. We can do little for these, but in my opinion if only one child could be saved from such a living death I would say it was worth £1,250 by itself. Perhaps my sense of values is cock-eyed, but if *you* could see some of the pretty little black kiddies living daily with lepers and certain to become such themselves, unless influence is brought to bear, you would agree with me. It is so difficult. Perhaps some day, after months of steady pegging away, I may be able either to send healthy children back to the home village or at least have a separate block of huts for them. People here say they have tried to do so for years without success—what hope have I got? But I am full of hope. These people are children, they have got to be played with—not forced. Time will tell.

People often say, "Money and workers are required at home. Why not put England right first?" Perhaps in the old days I have said it myself. But it is wrong. In England are thousands of medical officers, and other workers. Out here one M.O. has a large hospital and perhaps an area of 500 square miles at least to attend. They are all over-worked, and hundreds of natives must just creep into a corner and die like dogs. I am sure that England can spare just a few men and a little money in doing its duty to its younger brother, the black man. Human

nature is much the same everywhere; some of my leper friends are most gentle and lovable. I am sure they do respond in the long run to kindness which is not weakness. I am full of optimism and I say "Hats off to Tubby for instituting this work." So much to do, so much suffering to relieve, so much to be done to raise these people to a higher standard of life—and so much is being done, but not enough. I feel appalled at my own feebleness when I look too far ahead. To think that people must go through life, with their limbs gradually reducing and reducing—a living death indeed. But you do not want sordid details.

This Toc H scheme is a new thing. We five have got to pave the way and show that laymen can be of use. That too, will take time. But our motive is pure and unselfish, and we are certain to overcome any slight prejudice in time. We must win through, difficult though things may be. Often the people themselves do not want to be helped. Often I stand an hour persuading someone on some small silly point. But it is all laying a foundation. Once my people know that I am really unselfishly interested in their welfare I shall go ahead—all, D.V., in good time. So far they like me. That is something. They are all Moslems, and I daresay I am the first Christian who has been amongst them. A case of 'Let your light so shine . . . ' I am sure that no real Christian could refuse to take his part in the raising of this sum of money and if his conscience pricks him (or her) on the principle 'that Charity begins at home,' let the contribution be doubled, half towards the local unemployed and other deserving charities! I have found this in my own life that the more I give, the more I get. At this moment I have hardly a bean—yet I would not change places with H. O. Wills!

This is a great country. Vast wide open spaces ('where men are men?')—beautiful birds, trees, quite peaceful, no daily papers, a haven of rest if one has plenty of work, but a wicked place if one is weak. I am happy. Just a bit lonely at times. One misses white people a lot. Especially white kiddies. Our nearest railway line is 108 miles away. I cannot help but feel that however good a job I may make of things out here, compared with what is needed to be done it would be like a drop in the ocean! But I believe that

a higher Power is behind all this, and that is why I am full of hope. The view ahead is dark, but the dawn will come and light will shine into the lives of these people, and of others not yet born, by the vision seen by Tubby. Leprosy is of the devil, insidious, beastly, because not only does it *not* kill its victims, but until modern practices were instituted it just left them to rot.

My kindest regards to any in Toc H who may or may not know me. As is said out here, "'Geshaku'—(you too are saluted)."

## A Souvenir of Singapore

*Corporal D. A. CONNORS, now serving in the R.A.F. at Heliopolis, writes to Tubby:*

"I had some fine times at Singapore. The R.A.F. members had the privilege of running the Leper visiting team under Frank Garwood, and we were ably supported by the other members with transport, etc. The Settlement at Singapore was really quite small, and we looked after the male section while the female half was visited by ladies from the Cathedral. The strength of the male section varied around the sixty mark, and was mainly composed of Chinese, Malay and Indian lads up to the age of 20. The older men were usually sent up to Sungei Buloh, near Penang, as vacancies occurred. My experiences in leper visiting were very interesting indeed. One visit was enough to make one realise how our weekly visits were appreciated by the inmates. We normally joined them in games, Ping Pong, Badminton and Football, after our rounds to speak to the bed patients.

"It was really heart-breaking to see how some of the poor lads had to suffer. The general tone of the Settlement was surprisingly cheerful. They were kept busy with their various duties, and were ever hopeful of being cured.

"Besides the weekly visits, there were two major occasions for Toc H at the Leper Colony; these were the Christmas Party and Sports Day. I shall never forget how an Indian lad last year with a leprous foot was competing for the high jump. He would not be beaten, and won the jump at 4ft. 6ins.

—a really fine effort. In 1933, the R.A.F. Dance Band were kind enough to come along and help us, and last year a gentleman was asked to help us with his cinematograph.

"I have been mentioning our share of the work, but I must tell you of a great 'Scout,' a Mr. McTier, I believe a friend of Leonard's. He was not a member of Toc H, but visited the Settlement weekly. He could speak Malay and Hockine like a native. He used to run up to the Air Base for us in his car. You can imagine how the Chinese lads enjoyed the weekly 'yarn' with him. Leonard, Vincent and Mr. Geake also helped us whenever there was a break in our roll, which occurred occasionally owing to duties.

"At the time of my leaving Singapore (March, 1935) the prospects of the cause were looking decidedly rosy. The Air Commodore and Padre were both very interested in the job, and both promised help in the near future. Our monthly meeting at the Air Base was certainly bearing fruit. The other three meetings were, of course, held at Singapore. One rather amusing job we undertook was to pay off the outstanding sum of money on the leper colony radio. We each undertook to go round our own Squadrons and ask the lads for their odd cents, explaining the cause. The lads subscribed more than generously, and I believe the sum collected will, besides paying for the set, help to maintain it for some time. Another job was prizes for Sports Day . . ."



GUEST-NIGHT OF PORT SAID GROUP, NOVEMBER 25, 1935.  
Tubby (seated in the centre with the Rushlight) initiated six local members  
and one Marine from H.M.S. *Barham*.



TUBBY WITH TOC H MEMBERS ON H.M.S. *Barham*.



AMSTERDAM GROUP MEMBERS AND OTHERS AT SOEST, HOLLAND.

The picture was taken on a Summer outing last Summer. It shows, left to right (in front), De Klaark (*Secretary*), Looker, Rev. A. W. Allen (*English Church, Amsterdam*), Miss Oranje, Wright (*a visitor from Hull*); behind are, Pallemaus, Mrs. Darley, Mrs. Wright (*Hull*), Oranje (*late Secretary*), Streitenberger, Breyer (*Treasurer*), Darley (*Jobmaster*).



## REAMS TO QUILMES

*The original of this letter reaches us both in ink (Egyptian by the smell) and also in typing, done, we are told, by Stride, A.B., in the Commander's office, H.M.S. Barham: the typist says he owes Toc H a lot already for giving airings to his mother, aged 77, at Bournemouth, his home. The letter purports to be complimentary to Quilmes (pronounced, roughly, 'Keems') Group in Buenos Aires.*

MY DEAR TOC H QUILMES,

I'm an old member of Toc H. I want to claim the chance of sending you a salute . . .

When those aboard the Toc H flagship receive this scrap from South of Suez, where *Beagle* is now kennelled for a bit, they'll forward it to Quilmes, *via* Lake Lake, my oldest pal in regions round the Plate. It will bring him and you my best obeisance, explaining (a) that I now regain the pink, thanks be to God and to the blessed *Beagle*—not the same 10-gun brig which carried Darwin in 1832 to survey sea-slugs, fossils, oven-birds and humming-birds in South America; you were not there to greet him, I conjecture.

My main and second theme is Quilmes Toc H, which leapt into my ken and my regard the moment I received, at Alexandria, *The Mark*, Vol. XIV, No. 3, September, 1935. *The Mark* is always succulent to me, since I'm the only numbskull near Headquarters who has dropped bricks to be foundation stones upon the track of Darwin in the *Beagle*.

But — shiver my timbers! — I missed Quilmes, somehow, in 1927. When was it born, and how did it escape me? My ears are tuned to catch 3,000 infants around the world announcing they have lungs. But Quilmes has never called me out of bed to soothe, or to attempt to soothe, its outcries. My old friend Pat hath twins! Is Quilmes a Twin? Did Chacabuco-siete-dos-trise conceive and bear two small pin-points of Light? Or is Quilmes the sole heir of the alliance? I ruminate, not knowing where Quilmes is; beyond the environs of Buenos Aires, the city which confused and stultified my sense of direction more than any other, and I have been to quite a lot of cities.

I grant you, Quilmes, my Spanish has its limits. When I first went to Spain, in '97, two phrases were said to be sufficient for

the traveller, since they described the two events which mattered.

The first interrogation was as follows:—"When will the brigands come down from the mountains?" and the second was the only other thing that happened in old Spain, when I was young:—"When will the Band play in the Square?" Furnished with these enquiries in Spanish, I went there pretty often in my youth. They proved sufficient, until I reached B.A. in '27, when I laboured to add a third enrichment in that courteous tongue, the number of our Mark in Chacabuco.

All this time, Quilmes is waiting for its message; and Toc H, as a whole—should this effusion attain the heights of JOURNAL publication—will want to know what Quilmes has done, and why it should thus suffer.

All I can say is that September *Mark* chronicles how the Quilmes men met on August 22nd, being a Friday, to brew and bake and lay and serve a supper in honour of their guests and godfathers, the veterans of Toc H in Buenos Aires. The night, the guests, both came. Supper sat down to, Padre Alan Crudgington said Grace, and they all fell to. Content ensued; after *stridor dentium* they gathered round the stove, like a camp-fire; and "Light" bestowed its homely confirmation.

Then Bury talked, tracing the Pagan world up to the very coming of the Christ. It was a theme infrequent in Toc H, but Bury did it well. I'd like to know him.

Then Padre Crudgington—he sounds a jewel—wanted to speak, but was let and hindered. Instead, he was made Musical Director, and got his own back, after other items, with fighting the good Fight in unison.

Family prayers ensued; then Buenos Aires began to fade away as veterans must; but everybody swore by a stout evening; and that is all the modest men put down to print as



their brief item in *The Mark* this month.

Stand in with me. Let me lend you my spectacles, through which—with no rose-coloured lenses—3,000 units do these simple things, maintain this homely cause with no pretensions, know and are known to God and to their neighbours, plan and perform their brotherly encounters, keep their salt dry, their sense of humour wholesome, their wills resilient to the needs of others, their minds from that slow starvation which declines to listen to a theme like that of Bury. Here in this Pagan World, which has returned, is it not well that there should be thus kindled and maintained and multiplied these pin-points of the light which lightens every man? Is it not good news that Toc H in Quilmes can ask these veterans, my initiates of 1927, to share a bit of supper—group's own cook-

ing—and then to camp around the stove and to put things straight?

Real men are won in such an atmosphere. Turning the pages of *The Mark*, I find them. Ten years ago, some whose names now figure in your leadership were on the other side, against Toc H, averse to its attempt, cynical towards its unpretentious aspirations. Today they are its leaders, and all's well.

So I salute you, men of Quilmes, with confidence, and hope one day to share your stove and supper.

Be kind, but strict, with Padre Crudgington. He sounds a good 'un.

I'll turn in now—I meant to write a post-card!

only TUBBY.

*H.M.S. Beagle.*

*November 26, 1935.*

## MULTUM IN PARVO

☛ Members are reminded of the opportunities offered to MEN PROCEEDING OVERSEAS, whether they are members of Toc H or not, of obtaining advice and introductions from the Hon. Overseas Commissioners, 42, Trinity Square, London, E.C.3, provided that they are put in touch in good time before sailing.

☛ The attention of District Bursars and Branch and Group Treasurers is drawn to the new pamphlet "THE TREASURER IN Toc H," price 3d.

☛ RONALD WRAITH, who has been Secretary of the New South Wales Area for nearly eighteen months, leaves Australia on January 3. He travels home with Mrs. Wraith, via New Zealand and Jamaica, on the *Rangitane*, arriving in London on February 19. He will return to his work as Eastern Area Secretary, succeeding JOHN MALLET, who is now engaged on work in connection with the Coming-of-Age Festival.

☛ Congratulations to LYTTELTON (New Zealand), GRAVESEND and MITCHAM (Southern London) Groups on their promotion to Branch status.

☛ 'MONTY' CALLIS, former Area Pilot in Yorkshire, was ordained at York Minster on Saturday, December 21. He has gone to St. John's, Middlesbrough.

☛ Congratulations to ORMOND WILSON, a member of the New Zealand Dominion Executive and Regional Chairman of the Rangitikei Region, on his election as a member of the House of Representatives of New Zealand.

☛ DR. HORACE CROTTY, Bishop of Bathurst, New South Wales, leaves Australia in January to take up duties as Vicar of St. Pancras, London.

☛ The REV. L. G. APPLETON, one time Area Padre in London and lately of St. Martin's-in-the-Fields, has been appointed to the benefice of St. Paul's, Harringay.

☛ For noting in DIARIES for 1936 by those concerned:

March 28: Rugger Seven-a-sides, Barnet.

April 4: Soccer Five-a-sides, Barnet.

April 25: Annual Meeting of the Central Council.

May 13-16: Australian Festival at Perth, W.A.

May 21: Ascension Day.

June 15-July 5: The Coming-of-Age Festival.

October 31: End of Financial Year.

November 1: All Saints' Day.

December 11/12: The World Chain of Light (Twenty-first Birthday).

## THE OPEN HUSTINGS

### The Mind of Toc H

DEAR SIR,

Your contributor "B. B." in his article entitled "The Mind of Toc H" goes to great lengths to show why Toc H as a movement should give no definite lead on any important question. He says that Toc H is made up of many diverse types of men and minds,—he dwells much on the movement being unique in this respect,—and that any definite lead would split the movement. I think this very brief summary epitomises his article fairly.

Now uniqueness is not in itself a thing of which to be specially proud. It is, of course, admitted that many different types are existent among the members of Toc H, but when we pride ourselves on not being of a pattern, are we justified? Are we even correct? To my mind, the very fact that we have a common objective proves that we have a very definite similarity. If we are in truth working towards the Kingdom of God, we must certainly be in that respect all of a pattern.

If this argument is correct, let us proceed to the next step. Apply the professed principles of Toc H (the will of God as revealed in Christ) to any of the problems which at present perplex the world. Quite plain instructions are to be found not only in the words of Christ, but in the four points and in the main resolutions. Yet "B. B." says that a definite lead is not to be given, and this in spite of the fact that the Main Resolution exhorts us "to do His will fearlessly, reckoning nothing of the world's opinions or its successes for ourselves *or this our family*." "B. B." is afraid that the family may be divided, and in this respect he refuses to face the consequences of the Main Resolution.

I am afraid that it is becoming the opinion of many members of Toc H (and possibly of Groups and Branches as well) that as a movement we are to be content with pious resolutions, to assemble once a week and tell each other how much we like each other and what

fine fellows we are, to be satisfied with a negative attitude but on no account to do anything positive. If this is a correct reflection of the official attitude, one or both of two things will certainly follow: either Toc H degenerates into a social club with a milk-and-water flavouring of religion, or a good many dissatisfied members will secede from it as a movement not worth bothering about.

And why is Toc H not to be propagandist? Has there been any worth-while movement since the world began which was not propagandist, and which did not seek to preach its gospel to every creature? I am sure I am right when I say that many members are seriously uncomfortable about what appears to be the official attitude. Take, for instance, the question of peace, on which no definite lead is to be given by the Toc H movement. The words of the Toc H prayer, "Teach us to live together in love, and joy, and peace, to check all bitterness," can then only mean "Let us hope that war will not come," but as a movement we must do nothing to prevent it. Some of our members will join the fighting forces, and drop bombs, or have bombs dropped on them, and when that occurs please let there be no bitterness on either side. They will doubtless be dropped and received with polite apologies. The point I want to make is that unless Toc H gives a definite lead on this and other questions its prayers and pious professions become an absolute mockery.

Lip-service and windy words have done enormous harm in the history of the world, and to movements which commenced as purely and as promisingly as ours, and many of our members are waiting anxiously for the leaders of Toc H to come out into the open and carry on its teaching bravely, regardless of the world's opinion or of the consequences to the movement. Otherwise lip-service will bid fair to ruin yet another very fine and beautiful thing.

S. H. F.

Settle, Yorks.

DEAR EDITOR,

I cannot believe that you reveal the mind of Toc H. If you do, then it seems to me that we need a wake instead of a coming-of-age celebration in 1936. For if, after twenty-one years of "seeking in all things the mind of Christ," we cannot "challenge our generation" we cannot have sought very hard.

It is surely the leaders' job to do this chiefly, so inspiring the family mind. If they had done so from the beginning, to-day we should have become a spearhead of public opinion. We should form a *truly Christian* socialist and pacifist movement, inspiring all human activity, in all things "to give and not to count the cost, to labour and not to ask for any reward," whereas we are a family united only by an emotional appeal, the Fascist lambs lying down with the Communist lion.

The attitude of many men will never be changed until the economic and social system is being openly changed. The Communist is trying to do the Christian's job. Enclosed is an article which states the case in

a really fine way.\* The movement mentioned should obviously be Toc H, auxiliary to the Church of Christ.

Why do we lack the vision without which "the people perish"? Mostly, I think, because we are too well fed as a whole. This kills the divine spark of discontent. To see if this is true, I would like to suggest that we hold a ballot on the lines of the Peace Ballot, through Units, Districts, Areas, to H.Q.

True Christianity must be the most progressive movement of all time. It has not yet come into existence in a corporate form. Our Christianity is rooted in tradition, and is in fact the greatest obstacle to true progress. Its dead hand weighs heavily on Toc H.

If we follow the road indicated by the cardinal point of the Toc H Compass—"To love widely"—we shall have one mind seeking the highest well-being of our fellows.

Yours sincerely,

BERT SHIPLEY.

*Charlton Group.*

\* See editorial note below.

### A Reply by the writer of "The Mind of Toc H"

Our correspondent, Bert Shipley, encloses an article from *Reynolds' Illustrated News* of November 24, 1935, by Professor John Macmurray, entitled, "Has religion a message for to-day?" Professor Macmurray, after saying that the good news of the Gospel "was explicitly addressed to the common folk and not to the ruling classes," and that the Christian Church was intended to form "a new kind of community in the existing world order," goes on to say that "the Church, long ago, deserted the separateness which was essential to its function. It became part of the existing order of authority . . . . It found itself, indeed, a part of the very tyranny of wealth and power which it was supposed to challenge, committed to maintaining, instead of undermining, oppression . . . . And, of course, this means that it ceased, in any effective sense, to be the Church that Jesus planned for the accomplishment of His purpose." He then goes on to say that in our own day, "the original Christian pro-

gramme has passed into the keeping of the Socialist movements which are largely anti-religious and even atheist. The new society which is growing up in Russia looks more like the fulfilment of the promises than anything the world has seen, and it certainly holds the key to our future. If, at the moment, it is bitterly anti-Christian, that is relatively unimportant. It is bound to rediscover the true religion which the history of Christianity has disguised as its opposite. I am not surprised that the Communists have repudiated Christianity with contempt. Neither do I tremble for the future of Christianity when I look at Russia. The more I look at Russia, the more I feel that the future of Christianity is safe in her keeping. And in our hearts I believe all of us know it."

The Editor (most members know that "B.B." is the same person) was the author of the article, *The Mind of Toc H*. He seldom makes any editorial comment on letters in *The Open Hustings*, but in this case, as

author of an article, wishes to claim the right of reply in a few words.

In the first letter this month, "S. H. F." attacks the principle, laid down in *Toc H Under Weigh* and elsewhere, on which Toc H has hitherto faced controversial questions. But he does not, we think, press his attack home to its logical conclusion: he takes a question, that of peace, but does not say clearly what he thinks Toc H ought to do about it. The second letter goes this one stage further. Bert Shipley says quite plainly that "we should form a *truly Christian* socialist and pacifist movement" (the italics are his own). He seems to go a good deal further when he calls in the support of Professor Macmurray—for Communism, bitterly repudiated by socialists, is the one hope there held out. There can be a great deal of argument about Professor Macmurray's ideas (we believe we have put the main points of his article fairly in the quotations we have given). Many would deny both his premises and his conclusions; they would read the history of the Christian Church quite differently and find a very different solution. But it is not our concern to pursue that argument now.

What does concern us is the object of Toc H as seen by our correspondents and, we do not doubt, many other members. Bert Shipley chooses a particular question and 'comes down to brass tacks' by telling us how he thinks Toc H should deal with it. It is the same question which was used as an example in the article *The Mind of Toc H*. That article pointed out at least half a dozen different opinions which could be held, and are most sincerely held, by different kinds of people, all of whom are to be found in Toc H. It suggested that there might be twenty different ways of dealing with the Italo-Abyssinian dispute—each supported by some of our members and most of them conflicting. Our correspondents are convinced that there is a "Toc H Way" and that it is the duty of the "leaders" of Toc H to declare it and to bring the whole weight of the membership to support it: "If they had done so from the beginning we should have become a spear-head of public opinion," says Bert Shipley.

Let us briefly examine this plea. Who are

the "leaders" of Toc H who are to do this thing? The Hon. Administrator? No doubt he has his own views about peace and works for it in his own way—but has he any authority whatsoever to commit Toc H as a whole to that view and way? The Central Executive? Here are twenty men, very various in age, experience and opinion: they all want peace—but they don't agree among themselves as to the best means of achieving it. But that is not all—they are a working committee appointed by a larger body of members to carry out the business entrusted to them. That larger body is the Central Council, the great majority (100) of whose members are elected by the membership of Toc H at home to represent them. The Central Council is (see the Royal Charter) the democratic *governing body* of Toc H. No one else can decide large matters of policy or commit Toc H to a definite programme, "socialist and pacifist" or any other. The hundred elected councillors certainly would not agree on any one 'Toc H' line of action in a question so complex as peace and war, which would satisfy our correspondents and all the other 45,000 members who make up Toc H at home. If the Central Council were to set out to define exactly where Toc H stands and what is to be its policy in this issue, we can imagine an interesting discussion lasting a week. We can imagine a narrow majority in favour of one of the half-dozen policies chiefly supported by councillors, when the final vote came (if it ever did) to be taken.

And what then? Supposing, for instance, Bert Shipley's view won the day and the Central Council decided that Toc H was henceforward to be a spearhead, "socialist and pacifist." What happens to the Toc H member who says, "I want to support, and I think Toc H ought to support, the League of Nations"—which is neither socialist nor pacifist? What happens to the Toc H member who says, "I believe in efficient defence forces (that's why I am in the service myself) for preserving peace?" What happens to the Toc H member who says "I'm a pacifist—but not what *you* mean by a pacifist?"—for as everyone knows there are many forms and

degrees of pacifism, sometimes irreconcilable with one another.

We do not wish to paint the picture in more detail, for all this was said, in other words, in the article, *The Mind of Toc H*. All we want to do is to point out what would certainly happen as the result of such a debate and decision by the "leaders" of Toc H. Those members who could not honestly accept the programme laid down, who believed its basis to be false and the effort to carry it out to be a step backwards instead of forwards, would have to resign their membership. But they, in various directions, also hold strong opinions on the subject. It would be natural for them to rally round them like-minded ex-members who would strive to become, on their particular line, "a spearhead of public opinion." Half a dozen such movements or "spearheads" (turned against each other nearly as much as against war, the common enemy) could easily arise. The membership of Toc H, as we know it at present, would be dissolved into opposing fragments, and *not one of those fragments would have any moral or legal right to call itself Toc H*—not even the fragment which had outvoted the rest in the Central Council.

For in such a case Toc H, as it was originally founded and now continues to grow, would have ceased to exist. The fragments of ex-membership, divided into separate, probably hostile, camps, would no longer "live together in love and joy and peace"; they would find it almost impossible "to check all bitterness" or "to practise thanksgiving." Just that spirit of learning to live with men of other views, to learn from them, to work constructively with them, and to like

them, which is the whole basis of Toc H, would have disappeared. Something easier, because sharper and narrower, would have taken its place—and that something, however useful or successful, would *not* be Toc H.

As things are, there is every reason why each member of Toc H should work actively for peace by whatever means expresses his particular view best. There is a choice of dozens of societies and organisations for peace, to suit every view. There are Toc H members, we may suppose, in most of them, and there, we may hope, they pull their full weight and work always in 'the Toc H spirit.' This duty of Toc H members to work for causes in which they believe, through any agency they personally choose, was clearly pointed out in *Toc H under Weigh*, in a passage partly quoted in the article *The Mind of Toc H*. It is, we still believe, *not* the job of Toc H to found yet one more Peace Society, whether "socialist and pacifist" or otherwise. It is its job to train men to understand each other better, to think such problems out for themselves, and to work for them as they believe right in a spirit which is, as each man understands the term, "truly Christian." To put the whole movement and each of its members in a better position to carry out this difficult and truly adventurous task is, we conceive, the main job of the "leaders" in Toc H. If our family succeeds in thus training men to tackle every problem, even the toughest, it will earn its right to be called—as some have been tempted to call it—"unique."

That is all that the article *The Mind of Toc H* was trying to say. B.B.

## AT THE PLAY

'Androcles and the Lion'

AFTER an evening with Amateurs it is only fair to recall first those moments which pleased the attention of the captious; not the moments that are his meat, but those which silence him as critic. Recollection of the Drama League performances at Sadlers Wells and The Old Vic on December 2 and 9, fishes up such things as the setting of the *Cardinal's Collation*, but little more from it

beyond the apt nose and correctness of Mr. Wells' *Major Domo*; in *Androcles and the Lion*, the skilful and lively beast drawn out of the skin of Mr. Sullivan; the *Megaera* of Miss Katherine Lilley; the vigour of Mr. Adamson as *Ferrovius*, convincingly and well sustained; the genius of G.B.S., which is proof against everything, even occasional inaudibility and underplaying; the ingenuity

of the producer, Mr. J. C. Ledward, who got pace and life on a full stage with what looked, at times, like a half company, and, finally, the assurance in the playing of the *entracte* music by the Royal Amateur Orchestral Society.

For *Androcles* we have always had a weakness since those early spring afternoons when a wise headmaster shut up *De bello Gallico* and woke up the fourth form with readings from it; to leave us helpless with laughter and curious to explore the new dramatic world opening before us. Since then we have found the underlying seriousness of the play. And this, to our disappointment, we missed in the Drama League performances: the comedy moved too much on the same broad level of comedy. The play centres in *Androcles*, surely the most human and deftly-drawn Christian character in any Drama, but Mr. Farmer, most accomplished as he is in usual comedy, did not probe deep enough into the part; he was too conscious. *Androcles'* simple convictions of life, with his great courage, the frank expression and the natural humour, which play round them, spring from a nature built in the direct steel of humility. The great moment of the play is his, a solitary exit into a cruel arena to save a Roman holiday from failure. It is here we have seen Mr. Andrew Leigh stray into martyrdom with the obedient feet of a child. To recall this is not to be unfair to Mr. Farmer, whose performance, without spiritual power, was intelligent and satisfying, but to show what moods Shavian comedy will sometimes demand from a producer's attention.

The honours went to Miss Wilson as *Lavinia*. She acted with mind, feeling, clear-

ness of speech and movement, and charm. The handsome *Captain* of Mr. Edwards bore inches well, was beautifully spoken, gracefully walked, but sagged occasionally in the harmony between brain and body. Of the minor people, *Spintho* (Mr. Davidge) lacked delirium but carried off a difficult part with ability; the *Centurion* (Mr. Barton) was good; *Lentulus* (Mr. Morley) very funny, but we fear, more as a 'Roman Scandal' than the real portrait; the *call-boy* of Mr. Isaac, a delight; and as a last round-up the *Emperor* of Mr. Reynolds whose quality we all know.

The assembly of the crowd scenes deserves a note. The crowd worked with restrained but natural activity, giving colour and life to the production, which is 'hats off' to the producer. On this occasion he had brought new blood from the acting schools, and he was justified. However, with more careful manipulation of the stage, he might have carried out the intentions of his dramatist with regard to staircases, and so have prevented the dissipation of grouping in Scene II; the 'flat' key of *Lavinia's* farewell to her captain, and the punchlessness of the riotous emperor-chase at the end.

This is carping, perhaps. We end by applauding Mr. Ledward's ability to the full in the preceding "*The Cardinal's Collation*." Timing, pace, and variety were all there; all for a play which is unmeritable and "getting nowhere" rhetoric. The three Cardinals (Mr. Andrew, Mr. Barrett, Mr. John) acted with a neat contrast in individuality, Mr. Barrett sailing, with a lot of gesticulation, easily first into reminiscent port.

### 'Journey's End'

"Whitstable Toc H Players scored a signal success at the Parish Hall, Whitstable, on Wednesday and Thursday, with their production of R. C. Sheriff's famous war play *Journey's End*.

"Splendidly staged, admirably cast and excellently acted, the show made a deep impression.

"The atmosphere, as anybody who was 'over there' could testify, was realistically caught and the scenes in the dug-out behind the front line brought back many memories.

"The play was produced by Capt. Laurence Irving and Mr. Norman Denis."

This extract from the *Kent Messenger* of November 23 shows that the dramatic virus is getting into the Toc H blood; a few months ago we recorded a similar account from elsewhere. *Journey's End* seems to be a popular play with Toc H Amateurs and perhaps this is natural. The Whitstable performance was in aid of the local Toc H distress fund, for which they have a substantial profit.



## A BAG OF BOOKS

### A Criticism of Toc H

*Totem: The Exploitation of Youth.* By Harold Stovin. Methuen. 5s.

The theme of this book is the "exploitation of youth" by such movements as Toc H, the Boy Scout Association, the Oxford Groups and the Student Christian Movement. The author quotes as his text a passage from John Stuart Mill's *Essay on Liberty*: "Society has got the better of individuality . . . and whatever crushes individuality is despotism, by whatever name it is called, and whether its purpose be enforcing the will of God or the injunctions of man."

#### What is a Totem ?

He desires to prove that all these movements are designed to prevent young people from thinking by swamping them in symbolism and tradition, for which he uses the terms 'totem' and 'myth.' He says of these movements: "There is in their technique a deep element of irrationality, which can with justice be designated totem." It may be worth while explaining that the name 'totem' was first learned from the North American Indians and has since acquired great scientific interest in anthropological circles. But what is a totem? Professor Freud in *Totem and Taboo* says: "As a rule it is an animal, either edible or harmless, or dangerous and feared; more rarely the totem is a plant or a force of nature (rain, water) which stands in a peculiar relation to the whole clan. The totem is first of all the tribal ancestor of the clan, as well as its tutelary spirit and protector; it sends oracles and, though otherwise dangerous, the totem knows and spares its children. . . . The character of the totem is inherent not only in a single animal or a single being but in all the members of the species. From time to time festivals are held at which the members of a totem represent or imitate in ceremonial dances the movements and characteristics of their totems." Mr. Stovin uses the word in a more general sense as meaning a symbol—and the blessed

word 'totem' follows the reader all through the book. But nobody need be very alarmed, because totems play a part in a great many departments of life. They need not necessarily be bad, though they may be used for wrong ends. Examples, in the Stovinian sense, are national flags, the embalmed body of Lenin, the Swastika, the Hammer and Sickle, the Red Flag, the Cross of Christ, the Crescent—all of which symbolise ideas which are valued by different kinds of people. Some people, temperamentally, require a good deal of symbolism, and others are repelled by it.

Professor Yung, in an essay on *Psychical Energy*, says that the symbol is the psychological machine which transforms energy. He points out that the transformation of energy through the symbol has been taking place since the beginning of time, and that its effectiveness continues. The symbol is always produced through intuition. I make no apology for enlarging upon this point, because Mr. Stovin sets great store by the use of the word. Many people will feel that he strains its significance considerably, though, superficially, it all sounds very scientific. But Mr. Stovin, in the second chapter of his book, says: "The study does not pretend to be scientific, in the laboratory sense of the word, but it is the fruit of a certain mental detachment from the 'present.' Some may call it psycho-analytic, others may term it anthropological, but it is only an effort to take a number of familiar phenomena (socially familiar, that is to say) and following Mr. G. K. Chesterton's counsel 'to see them as if they were strange.' At the outset, therefore, the reader should insulate himself from the demands and conventional standards of his everyday life, cut off the current of his emotional system, and mentally substitute for the English social system of 1935 some preliminary picture of the social system of the Iroquois, the Greenlander or the Australian aboriginal."



### A Little Knowledge

This is a very large order and I must confess that I have not been able to deceive myself into imagining that I have succeeded in carrying out the injunction. It is extremely doubtful whether the author himself has ever reached the detachment which he claims for himself. There are evidences in the book of a certain emotional stress which expresses itself in exaggerated and one-sided statements, expressed in rather turgid prose (though he is often less turgid than some of the writers in the *Toc H JOURNAL* whom he quotes). There is a good deal of confusion of thought, much irrelevance and a considerable lack of accuracy in many of his statements. If Mr. Stovin had been really detached he would have taken the trouble to get in touch with people at *Toc H Headquarters* in order to seek an explanation of what has genuinely puzzled him in the publications of *Toc H* which he has studied. He has been too impatient to destroy and has therefore failed to study the problem thoroughly; he has attempted to make up for this by overstatement. His knowledge of the various movements with which he deals is so slight that he makes some amusing mistakes. In a single chapter, for instance, he describes the 'Four Points of the Compass' as "The Charter of *Toc H*"; uses the geography of Talbot House, Poperinghe, to describe the symbolical arrangement of our "Central Marks" (a term unknown to *Toc H*), to none of which it applies; and talks of "the initiation of the 'grope'" and tells us that the last stage in *Toc H* progress is when a unit "finally gets a superb (*sic*) Flanders Cross as a reward of excessive merit." He confuses the Student Christian Movement with the Auxiliary Movement, which is a distinct and separate organisation of senior people; he describes two Conferences of the Auxiliary Movement as "festivals" and attributes them to the Student Christian Movement. A misquotation from Peter Monie's *Toc H under Weigh* and an abbreviation of the Archbishop of York's speech at a *Toc H Festival* do violence to their author's meaning. These

are instances of the slipshod way in which the book is written; they mar it as "a handbook of reference" and "a piece of valuable scholarship," as another reviewer has described it.

Mr. Stovin seems to know very little of *Toc H Branches and Groups* and to have confined himself to the study of some of the *Toc H* publications. So far as *Toc H* is concerned he has reaped a rich harvest from the *JOURNAL*. And he has produced some really grim examples of sentimental writing of which many *Toc H* members must have been ashamed. We can at least learn from Mr. Stovin that some of our *Toc H* publications do give occasion for the enemy to blaspheme because of the exaggerated language which is used and the extravagant claims which are made about the '*Toc H Spirit*' and 'all that.' While it is easy to over-emphasise the significance of passages taken out of their context, yet it must be admitted that some of the articles from which he quotes have been distasteful to many people. But he has purposely selected the worst passages.

### Corporate Action

Part of Mr. Stovin's complaint is that *Toc H* as a body does not *do* things. But he is unaware of the activities of members in the jobs they do in connection with the movement. Also he does not realise that the political convictions of *Toc H* members find expression through their own political organisations. *Toc H*, up to date, has never professed to act as a whole in any specific direction, but endeavours to help its members to develop on their own lines; it prefers to encourage them to express their personalities in their own way. While this may not conduce to specific corporate action, yet it makes for the freedom which Mr. Stovin himself professes to desire. I say 'professes,' because he seems inclined to want to dragoon other people into acting on his particular lines.

Probably one difference between Mr. Stovin's point of view and that of *Toc H* may be expressed in his criticism of a state-

ment in the Toc H JOURNAL relating to housing: "Toc H, being what it is, must make it very clear that not houses alone but homes are its concern." He regards 'home-building' as "a sentimental subsidiary" to Housing. He says "only Toc H and the 'excitement' of talking housing in and through Toc H really matters." He regards Toc H as sheltering from the realities of life behind spiritual professions. He does not regard homes as being of equal importance with houses. He is tremendously concerned with the problem of housing and devotes several pages of his book to an admirable outline of the whole question from the material point of view. One hopes that he has himself been able to do something effective about it. I am sure he will have tried.

### Fellowship

With regard to Fellowship he says: "The cult of Fellowship is a neurotic manifestation of the modern fact of loneliness, poverty, marginality, intellectual futility and social disintegration." We all come together because we are bewildered and afraid. If we were really healthy beings we should not desire to meet one another!

Perhaps Mr. Stovin's attitude may be explained by a remark he made in his essay in *Growing Opinions* last year: "I am not as I used to be, passionately interested in social improvement in general and in education in particular, whether it concerns the improvement of psychological technique or the extension of institutional media." Perhaps he is disappointed that things have moved less rapidly than he has desired.

His great difficulty is that, although he has been keen to criticise, he has no remedy to offer. He makes no constructive proposals and offers no help to those who would listen to his voice. Perhaps if he could become more acquainted with Toc H he would be able to make some positive suggestions, and relieve his feelings still further. In the meantime we can ponder over some of the things he says without taking him too literally. I hope he will not accuse me of 'fairmindedness' if I say that I consider he has grounds

for some of his criticisms, though not as much as he imagines. Toc H is apt sometimes to appear self-centred and smug, especially at Birthday Festivals. But very little time is actually spent on the Birthday Festival, which does not occur even annually. Writers in the Toc H JOURNAL are of all kinds, and the editor is sometimes rather lenient. It is easy to see how a man like Mr. Stovin, who is out to attack a movement which is a so-called 'religious movement,' should certainly fail to understand its significance—because he has only *read* about Toc H and has not taken the trouble to *see* it and to find out what its individual members are doing.

### Learning to Think

This is not the place to boast about what Toc H has done, and is doing, in places all over the world to 'conquer hate' and to express the idea of the good neighbour. It may surprise Mr. Stovin to be told that a great many members of Toc H have done their first serious thinking in Toc H and have learned something of their responsibilities as citizens in a changing world. But not all members of the movement have learned to think. Our membership is in all stages of development: we are all learning, and anxious to learn more. We might even learn something from Mr. Stovin, if he is not too much of an intellectual snob to be ready to teach us. One thing, at any rate, we can learn from his book, and that is that a sense of humour is a priceless possession and the lack of it is a tragedy. It keeps things in proportion and saves us from being too earnest or too one-sided. Man does not live by bread alone, and he does not even get bread if the spiritual issues in life are neglected, as many know to their cost to-day. When political leaders begin to pay more attention to moral values many of the problems with which Mr. Stovin is concerned can be solved. In Toc H we are trying to do something about this, but as a movement we do not yet profess to be political, whatever we may ultimately become.

LEONARD F. BROWNE.

*Plumer of Messines.* By General Sir Charles Harington. John Murray. 12s. 6d.

It is very natural and right that Sir Charles Harington should have been asked to write the life of Lord Plumer. For this is not a case of a Governor of Gibraltar writing of a Field Marshal, nor merely of a Chief of Staff writing about an Army Commander under whom he served for several critical years. The work of 'Tim' Harington with 'Plum' in Second Army during the War was widely recognised as having a special character; it was often quoted as an ideal sort of partnership. The relations of the great ones at G.H.Q. or 'Army,' whether co-operation or 'rumpus,' were normally of no interest whatever to the soldier in the field—the persons and the issues were far too remote and unknown to him. But here was a case that was different. The Second Army was proud of its chief; all ranks saw him here, there and everywhere; they trusted him. 'Plum' was 'the soldier's general' and 'Tim' was his right hand. Their curt nicknames were, in the mouths of the men who served in their command, expressions not of contempt but of whole-hearted respect and affection.

So close a relation may have its disadvantages when it comes to one friend setting down his estimate of another. Sir Charles Harington, in his first paragraph, disclaims any "literary qualifications"; his

life has been spent in action, not in writing books. He stands too close to his hero, perhaps, to be able to paint a very clear picture for those who did not know him.

The early part of Herbert Plumer's life was not remarkable. It was in South Africa, first in the Matabele rising and then in the South African War, that his true quality was to be shown. Two crises in his home service in the years that followed threatened to check his military career, but when the War broke there were no more doubts that the country could use so good a man.

The story has already been told in these pages—'Plumer's Force' in 1914, the Commander of the Second Army in Flanders, the victor of Messines, the leader on the Rhine, the Governor of Palestine and of Malta. At each of these moments a man was wanted with conspicuous courage and good sense to face a difficult or dangerous situation—and Lord Plumer was that man. He had not genius (unless it were "an infinite capacity for taking pains"), but he had sterling character and a most sincere Christian faith. The final chapter of this book begins: "His last charge to me was 'Build up Toc H in the Army,'" and it is as one of the first friends of Toc H, one of its Presidents and most loyal members that we shall specially remember Lord Plumer. B.B.

## THE FAMILY CHRONICLE

### From Western Canada

Last month we gave first news of Padre Michael Coleman in Canada, drawn from a letter from Ray Beck, his travelling companion. We heard then of his progress through Toc H in Eastern Canada, towards Western Canada, which is his real objective. The following recounts first impressions in the West, and comes from a letter of Ray Beck, dated from Calgary on November 12:—

"Michael and I have very nearly completed the preliminary survey of the whole Toc H Family in the West. We are in Calgary till

November 17, and then come *Moose Jaw* and *Regina*, and then we shall be back again at *Winnipeg*. It is all a wonderful experience for me and I am enjoying every minute of it. Michael himself is just a grand person to be with . . . and has already won the whole of Toc H Western Canada to himself.

It is amazing to me that Toc H is existing in some of these places out here at all. It was just grand to find it in the tiny townships of *Loverna* and *Alsask* in the Saskatchewan prairie, and up in that most isolated of

spots in B.C.—*Prince Rupert*. In the Deanery of Loverna we had the most exciting time with Canon Hasell who is a most live wire and very keen on Toc H, a real saint devoted to his people and his work. We spent the whole of a Sunday going round with him in his old Chevrolet over the most impossible tracks. . . . He had five services that day; we went to four, and Michael preached. In the morning we had Communion in an ordinary School house—the congregation sitting at the little desks, and Padre Hasell consecrating on a little table in front of the blackboard, which still bore the marks of the last day's lessons. He has some dear little wooden churches also. We were at one for Evensong which was dedicated to St. Francis, and Michael brought them in touch with the Old Country by telling them of the St. Francis Homes. . . . We spent the night in the Vicarage at *Mayor*—a two-roomed hut!

#### Good Night!

Many and various are the places in which we find ourselves for the night. We have learnt by now the art of sleeping in a double bed, of undressing in a prostrate position in the top bunk of the C.M.R. or C.P.R. sleeping cars and, by contrast, how to enjoy ourselves in some of the better-class hotels which are surprisingly cheap and remarkably efficient.

At *Prince Rupert* we had quite an adventurous time. We arrived at 10.30 at night to be greeted by a few bedraggled Toc H men whom we could not see, for the lighting-system had failed; . . . we were pushed into a taxi on the top of our luggage and gradually came to realise that we were being taken to stay with D. Aspinall. The next a.m. I awoke to strange sounds of dripping outside the bedroom door, and emerged to find all manner of pots and pans strewn down the staircase—a vain effort to catch the rain which was just pouring through the roof, which latter had been partly swept clean of its wooden shingles by the wind. That night we met the unit by the light of six candles—all of them rather elderly and fatalistically conscious of it. (This must refer to the members.—Ed.). I fear it

has been the way in most places that they are unable to get any youngsters, and they try to excuse themselves by maintaining that Toc H does not appeal to the Canadian youngster. We have proved this actually to be quite untrue in two places, *Kindersley* and *Edmonton*, after Michael had pitched the challenge of Toc H pretty high. Both times a young man not much above 20 said 'If that is Toc H, I am coming right in.' Under Michael's guidance Toc H will soon grow younger in Canada, and strengthen spiritually, I am sure.

#### B.C.

*Vancouver* certainly lives up to its reputation of being the playground of the world. Stanley Park is a fine place for every kind of sport, right at the door of everyone in the city. Vancouver is quite English, and was the first city in which no one remarked at my funny accent. *Victoria* is more English than anywhere in England—the kind of place where business men have coffee at 10.0, stroll into their office sometime before 11.0, come out again at 12.30 for lunch, and look in again in the afternoon if there is time. While I was there Michael stayed in Vancouver. I was taken by car right into the interior of the island to a little wooden cabin built by two young fellows who used it for week-ends, a superb spot right out in the wilds, with masses of pine wood all round—duck to be shot and fish to be caught. Canada is a most exciting place because so much of it is yet undeveloped and it is just asking for men to come and cultivate it. . . . We have met some grand country folk from the prairie—wheat-farmers and fruit-growers in the Kootenay and Okanayan (?) districts. They have all had a bad time of it and yet seem thoroughly happy. They love the freedom of the open country, and I don't think they would leave it for anything. In the cities there is a lot of unemployment, but the Provincial Governments seem to have pretty solid systems of relief. In Winnipeg there is a system by which free butter and milk and wood are given out. Alberta, one and all, is looking forward to Social Credit."

R.B.

## From Scotland

Since the last publication of Scottish News in the JOURNAL many things have probably happened but the scribe, as usual, finds himself without any news from the units.

Immediately after the Staff Conference, Jim Burford spent a week in Scotland and visited the units in the Highlands, including Wick. This was the first time that a visiting member of the Staff had penetrated so far North and it provided an excellent opportunity for the interchange of ideas, and was greatly appreciated by the units. He concluded his tour with an Area Guest Night in Glasgow and met again many of the people who had enjoyed his previous visit at the Scottish Festival.

### Developments

In the Experimental Area a certain amount of development is taking place; in the North *Elgin* and *Forres* have received their Rushlights as have *Galashiels* and *Kelso* in the Borders. A new District has been formed in the Borders and it is hoped that this will enable these units to build better and break down the isolation from which they formerly suffered. We have also heard rumours of further development in Fifeshire, and since this part of the world is the only place in Great Britain which returns a Communist M.P. we are hopeful of some lively additions to the family. After marking time for over five years Angus comes into the picture with a beginning at Forfar. Owing to distance and the relatively few places of any size in the North Eastern part of Scotland progress here is bound to be slow. The Scot in these parts is inclined to be cautious and it is not easy to convince him that Toc H is a worth while show.

In order to link up with Toc H in Dover the Depot of the Royal Scots near Edinburgh was visited and a talk given to all ranks. A Sergeant who is a keen member is acting as pivotal man and endeavouring to interest recruits and then pass them on when they are posted to the Battn. in Dover. It is hoped to do something similar in the Gordons Depot in Aberdeen.

While all this development is taking place in the Experimental Area there seems to be but little to report from Central Scotland, where a policy of consolidation is being pursued and serious training undertaken in an endeavour to raise the standard. This industrial part of Scotland is still suffering acutely from the economic depression, which necessarily has a reaction in Toc H, and the concern of the units for the time being is to hold the ground they have gained, and endeavour to work out a method of meeting the demands of life in an industrial community.

A successful Pilgrimage took place in July, and although the number from Scotland was small it was with great satisfaction that we welcomed an equal number of pilgrims from other Areas and overseas. The happy experience of this Pilgrimage has convinced us of the advantage of not confining the party to one Area, and we hope that on future occasions members from other Areas will join with us.

### Three Departures

Norman Ferguson, who had been Hon. Pilot for the Highlands, left us to join the Scottish Association of Boys' Clubs as Organising Secretary, with the definite object of developing Boys' Clubs in the distressed areas. The good wishes of all go with him in this big job that he has undertaken. At the moment he is sharing a corner of the Area Office in Glasgow, and all who know Fergie will realise how large a corner that is.

Colin Macpherson, who resigned as Hon. Pilot of the Southern Division owing to ill-health, has settled down in Invergordon and as he is fitter again he has taken over Fergie's job in the Highlands.

At the end of October, after spending a year with us, Padre Ogilvie left for Nairobi, Kenya, where he is to take charge of St. Andrew's Church. He carries with him the best wishes of the membership for his work there.

TOTEM.

# THE JANUARY 1936 LIST OF TOC H HEADQUARTERS, HOUSES AND AREAS

## Headquarters :

47, FRANCIS STREET, LONDON, S.W.1.

Telephone: Victoria 0354. Telegrams: Talbotuso, Sowsel, London.

Founder Padre: Rev. P. B. Clayton, C.H., M.C.

Chairman, Central Executive: P. N. Sutherland Graeme, C.B.E.

Hon. Administrator: H. A. Secretan, O.B.E.

Hon. Treasurer: Wm. A. Hurst, O.B.E.

General Secretary: R. R. Calkin.

Editorial Secretary: Barclay Baron, O.B.E.

Hon. Administrative Padre:

Rev. O. S. Watkins, C.M.G.

Hon. Secretary for the Services:

Lt.-Col. E. C. Brown.

Registrar: W. J. Musters, F.I.A.C.

Schools Secretary: G. K. Tattersall.

Bursar: E. L. Samuel.

Asst. Hon. Administrative Padre:

Rev. F. W. Baggallay.

Secretary, Lone Units Overseas:

Major P. A. Slessor.

Overseas Office: 42, Trinity Square, London, E.C.3.

Chief Hon. Commissioner: Rev. M. P. G. Leonard, D.S.O.

## Marks and other Houses

Marks Padre: Rev. R. L. Watson (London).

Marks Pilots: A. Gammon, O.B.E. (Yorkshire), R. H. Staton (Swindon).

MARK I.—24, Pembridge Gardens, W.2.  
 " II.—123, St. George's Square, S.W.1.  
 " III.—Church Crescent, S. Hackney, E.9.  
 " IV.—Victoria Park, Manchester, 14.  
 " V.—The Firs, Bassett, Southampton.  
 " VI.—  
 " VII.—15, Fitzroy Square, W.1.  
 " VIII.—Christchurch Road, Sheffield, 3.  
 " IX.—31, St. Paul's Road, Bristol, 8.  
 " XI.—44, Princess Road, Leicester.  
 THE BROTHERS' HOUSE, 119, Kennington Park  
 Road, S.E.11.  
 Brotherton House, North Grange Road, Leeds, 6.  
 Clarendon House, Clarendon Street, Hull.

MARK XIV.—1, Eccles Old Road, Salford, 6.  
 " XV.—31, The Common, Woolwich, S.E.18.  
 " XVI.—Redville, High Street, Swindon.  
 " XVIII.—Grainger Park Road, Newcastle-on-  
 Tyne, 4.  
 " XIX.—Red House, East Street, Leeds, 9.  
 " XX.—67, Upper Richmond Road, Putney,  
 S.W.15.  
 " XXI.—Graeme House, Osmaston Road,  
 Derby.  
 " XXII.—95, Denmark Hill, S.E.5.  
 Gladstone House, 62, Rodney Street, Liverpool, 1.  
 Shaftesbury Lodge, 20, Poole Road, Bournemouth.  
 Pierhead House, Wapping, E.1.

TALBOT HOUSE CLUB FOR SEAFARING BOYS (Warden: J. H. Clark), Brunswick Square, Southampton.

" THE OLD HOUSE "—Talbot House, Rue de l'Hopital, Poperinghe, Belgium.

MARK I (C.).—178, Colony Street, Winnipeg.  
 " II (C.).—614, Huron Street, Toronto, 5.  
 " I (I.).—2/2, Lansdowne Road, Calcutta.

MARK I (S. Am.).—Chacabuco, 723, Buenos Aires.  
 " I (Aust.).—Edward House, Brunswick Rd.,  
 Albany, Western Australia.

## The Areas of Toc H

The Half-Yearly List, showing DISTRICTS, BRANCHES AND GROUPS, is published with the April (Annual Report) and November Journals.

Communications for DISTRICT, BRANCH AND GROUP SECRETARIES should be addressed c/o THE AREA SECRETARY concerned.

Where omitted in the following pages, the address of the AREA PADRE is the same as that of the Area Secretary.

H.A.C. = Hon. Area Commissioner. A.S. = Area Secretary.  
 H.A.S. = Hon. Area Secretary. A.P. = Area Padre.

### *Areas in the British Isles*

- NORTHERN LONDON AREA : A.S.: G. R. R. Martin, 47, Francis Street, S.W.1. A.P.: Rev. J. E. E. Tunstall, 20, Leicester Road, New Barnet, Herts.
- EASTERN LONDON AREA : A.S.: N. F. W. McPherson, 47, Francis Street, S.W.1. A.P.: Rev. D. J. Wallace, 13, Chelmsford Road, Leytonstone, E.11.
- SOUTHERN LONDON AREA : A.S.: A. E. F. Hammond, 47, Francis Street, S.W.1. A.P.: Rev. G. Williams, 50, Westmorland Road, Bromley, Kent.
- WESTERN LONDON AREA : A.S.: G. R. R. Martin, 47, Francis Street, S.W.1. A.P.: Rev. A. F. Watts, 15, Beaucherc Road, Hammersmith, W.6.
- KENT AREA : A.S.: C. G. Freeston, 47, Francis Street, S.W.1. A.P.: Rev. H. Leggate, M.C.
- SURREY AND SUSSEX AREA : A.S.: L. W. Wood, 47, Francis Street, S.W.1. A.P.: Rev. H. Leggate, M.C.
- EASTERN AREA : A.S.: J. Mallet, 47, Francis Street, S.W.1. A.P.: Rev. C. Marr, 168, Huntingdon Road, Cambridge. *Hon. University Pilot*: P. Tuckwell, 15, Botolph Lane, Cambridge.
- EAST MIDLANDS AREA : A.S.: J. W. Maddock, Toc H Mark XI, 44, Princess Road, Leicester. A.P.: Rev. R. S. Dabbs. *Notts. and Derby Divisional Secretary*: F. G. Harrison, Toc H, Tokenhouse Yard, Bridlesmith Gate, Nottingham. *Divisional Padre*: Rev. G. H. T. Blake, Toc H Mark XXI, 228, Osmaston Road, Derby.
- WEST MIDLANDS AREA : A.S.: C. Stevenson, Toc H, 77, Clifford Street, Birmingham, 19. A.P.: Rev. J. R. Palmer, 77, Weoley Park Road, Selly Oak, Birmingham.
- EXPERIMENTAL (SHREWSBURY) AREA (*North Wales Division, Shropshire and Worcestershire Division*) : A.S.: G. Foster, The Oak House, Crowle, Worcester.
- MANCHESTER AREA : A.S.: A. Johnston, Toc H, Atlantic Chambers, 7, Brazennose Street, Manchester, 2. A.Ps.: Rev. W. McN. Bradshaw, Toc H Mark XIV, 1, Eccles Old Road, Salford, 6; Rev. G. W. S. Harmer, 29, Jesmond Crescent, Crewe, Cheshire; Rev. R. E. Simons, Toc H Mark IV, Upper Park Road, Victoria Park, Manchester, 14.
- NORTH WESTERN AREA : A.S.: J. G. Turvey, Gladstone House, 62, Rodney Street, Liverpool, 1. A.P.: Rev. A. E. Howard, 37, Prospect Vale, Fairfield, Liverpool, 6. *Lakeland Divisional Secretary*: H. W. Mycroft, Grosvenor House, Stramongate, Kendal.
- WEST YORKSHIRE AREA : A.S.: G. S. Johnson, Brotherton House, North Grange Road, Leeds, 6. A.P.: Rev. N. Knock.
- EAST YORKSHIRE AREA : A.P.: Rev. R. J. Davies, Clarendon House, Clarendon Street, Hull.
- NORTHERN AREA : A.S.: P. H. Ketnor, Toc H Mark XVIII, Grainger Park Road, Newcastle-on-Tyne, 4. A.P.: Rev. A. K. Bostock.
- SOUTHERN AREA : A.S.: H. C. Dunnett, Toc H Mark V, The Firs, Bassett, Southampton. A.P.: Rev. G. J. Chambers. *Oxford and Thames Valley Divisional Padre*: Rev. F. E. Ford, 7, St. John's Road, Oxford.
- SOUTH WESTERN AREA : A.S.: J. W. Fox, Toc H, 42, St. David's Hill, Exeter. A.P.: Rev. K. G. Bloxham.
- WESTERN AREA : A.S.: A. S. Greenacre, Toc H, 29, St. Paul's Road, Clifton, Bristol, 8. A.P.: Rev. H. F. Sawbridge, M.C., Heathercliff, Goodeve Road, Stoke Bishop, Bristol, 9.
- SOUTH WALES : A.S.: J. W. Burford, Toc H, Insurance Buildings, New Street, Cardiff.
- SCOTLAND—CENTRAL AREA : A.S.: I. Fraser, Toc H, 58, West Regent Street, Glasgow, C.2.
- SCOTLAND—EXPERIMENTAL AREA : A.S.: R. Sawers, M.C., Toc H, 58, West Regent Street, Glasgow, C.2. *Hon. Area Pilot (Northern Division)*: C. A. Macpherson, 4, Elliot Road, Invergordon.
- IRELAND—NORTHERN AREA : A.S.: The North Western Area Secretary (Liverpool). *Asst. A.S.*: J. H. M. Shaw, Toc H, 50, Dublin Road, Belfast.

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- CANADA—WESTERN : *Padre*: Rev. M. E. Coleman, Toc H Mark I (C.), 178, Colony Street, Winnipeg, Manitoba.
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AUSTRALIA : *Headquarters*: Box 423 D, G.P.O., Adelaide, South Australia. *Hon. Australian Commissioner*: R. K. Wood. *Secretary to Australian Executive*: A. M. Cowling.

NEW SOUTH WALES AREA : *H.A.C.*: Prof. H. Tasman Lovell. *A.S.*: B. A. Billings, Toc H, 5, Hamilton Street, Sydney.

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SOUTHERN AFRICA : *Hon. H.Q. Commissioner*: Sir Herbert Stanley, G.C.M.G., Government House, Salisbury. *Secretary, Southern African Council*: R. M. L. Westropp, P.O. Box 3624, Johannesburg. *Padre*: Rev. T. J. Savage.

CAPE OF GOOD HOPE—EASTERN PROVINCE : *H.A.S.*: K. Russell, Barclays Bank, Cradock.

CAPE OF GOOD HOPE—WESTERN PROVINCE : *H.A.S.*: M. W. Donnal, 40, Strand St., Cape Town.

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LONE UNITS OVERSEAS : *Addresses of Secretaries of Regional Executives, Branches and Groups in the following places are given in the Half-Yearly List issued with the April and November Journals*: ADEN, AFRICA (EAST, CENTRAL AND WEST), BRAZIL, CEYLON, EGYPT, FAR EAST, MALAYA, MEDITERRANEAN, MAURITIUS, NEAR AND MIDDLE EAST, NORTHERN EUROPE, SUDAN AND WEST INDIES.

THE SERVICES : *Addresses of Secretaries and Correspondents in THE NAVY, ARMY AND AIR FORCE are given in the Half-Yearly List issued with the April and November Journals.*

## New Toc H Publications

*The Treasurer in Toc H.* A Handbook. 3d.

*Over There.* A Handbook for Poperinghe Pilgrims. Linen covers. 6d.

*The Lamp.* No. 5 of series 'Concerning Toc H.' 2d.

## Forthcoming

*Towards New Landfalls*—a book by Hubert Secretan, Hon. Administrator, will shortly be published.



*The Festival Service, St. Paul's Cathedral,  
Monday, June 22.*

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*Another Year — To do what you dare not do!*

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